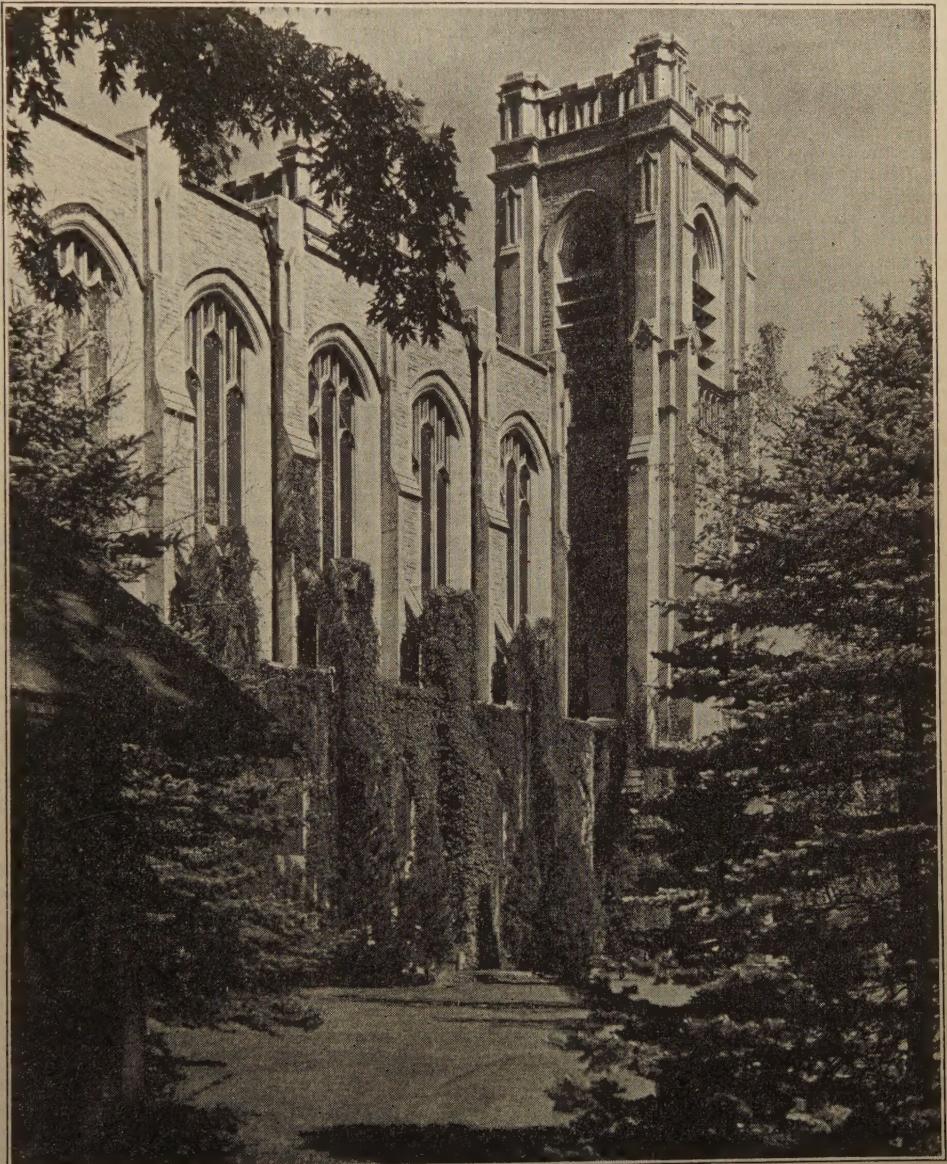
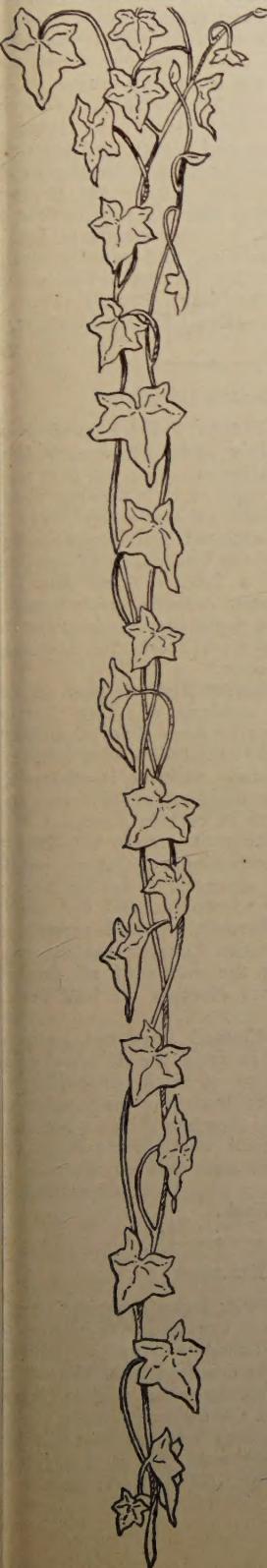


August 3, 1938

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The Living Church



ST. JOHN'S CATHEDRAL, DENVER, COLO.

The Denver, Helena, Hastings, and Salina cathedrals are discussed in an article in this issue by Clinton Rogers Woodruff. (Ellett Shepherd Photo.)

(See page 101)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

The Word "Mass"

TO THE EDITOR: Your correspondent, the Rev. J. R. Field, in the July 20th issue makes this assertion regarding the term *Mass*, as applied to the Holy Communion: "But the word *Mass*: what does it mean? Of course we all know that its origin is Latin, and while it is a fact that its ancestry is in doubt, there is the wide opinion that it is a contracted form of the *Ite, missa est*, with which the Latin Mass is concluded. The term itself, then, means simply, 'Go, it is ended,' or 'Go, it is the dismissal.'"

Yes, the Latin phrase is the commonly accepted origin of the word *Mass*, but there is really little reason for it to be. During my junior year in the seminary at Sewanee, my class was confronted with this derivation of the word and the class was one in considering this explanation quite unsatisfactory. One of my classmates, the Rev. Dr. Leonard C. Bailey of Arcadia, Fla., made quite a study of the word, tracing its etymology through several languages. The study, while not conclusive, is suggestive. Evidence is that the *a* in our word *Mass* is a misplaced vowel in translating the ancient Germanic form *Messa* through which we get our English word. If this be true, we then see the ancestry of our word *mess* or *meal*: the Holy Mass or the Holy Meal of the Christian warriors, a practice which antedates the Christian era when a common meal was solemnly offered the gods of war following a victory. Perhaps the term *Mass* is a corruption of the Latin *mitto*, *mittere*, *missus*, but in the light of the etymology of the word and its general use throughout Christianity, it seems that the above is the more plausible explanation.

Does the word *Mass* lack flavor and color? To me, not a bit. I assume that it is a matter of common consent that the Holy Communion presents the most complete expression of the Christ life extant, and if this be true there is no danger of overemphasizing the importance of that service. What elements, then, do we find in that life as set forth in the Holy Communion? The moral life, the ascetic or disciplined life, the sacramental life, and the social life. Taking the word *Mass* as an acrostic portraying these four aspects of the Christian life, the word glows with meaning and deep significance. To me, there is little reason why all within the Anglican communion should not refer to this great service as the Mass, a term with far greater meaning than any of the other popular names can possibly have. To do so is not Romanizing, but it is the Church seeing the service instituted by our Lord in its true light.

(Rev.) N. CHAFEE CROFT.

Graniteville, S. C.

Services at Sea

TO THE EDITOR: When booking passage on the *Statendam* (Holland-American line) in 1933, I stated I wished to say Mass daily while on board. I was assured I could have that privilege. When I boarded the ship, I saw the purser and he advised my getting in touch with a Dutch missionary (Roman) who was also going to say a daily Mass, so that we might arrange a schedule. This I did. The arrangement was for the Roman priest to say Mass at 6:30 and me to follow at 7 o'clock. Another Roman priest got on board, so we arranged for him to follow me

at 7:30. We all used the same altar. The Dutch priest refilled the cruets for me and lighted the candles. During the Anglican Mass he stayed in the lounge where Mass was being said and made his thanksgiving. When I gave the blessing, he knelt down and made the sign of the Cross. After my Mass I refilled the cruets for the Roman priest who followed me and stayed there to make my thanksgiving. All of this was in tourist class. The Rev. B. I. Bell said Mass in the lounge of first class. Coming back I again said Mass daily, using the same altar which three Roman priests used. It is the nearest I have ever come to "Christian unity"!

(Rev.) FRANK C. LEEMING.
Peekskill, N. Y.

Holy Communion

TO THE EDITOR: It never will be possible completely to understand the Holy Communion. Its significance is too big to be crystallized into an air-tight formula. Just when you begin to think that you have some idea as to the Master's intention, you gain some new insight, or find yourself buoyed up in some new way at a moment when you need it, and then you realize that you don't know anything. It appears that the Communion is a means to a reality that is constantly expanding.

Because I will bet that the most profound theologian has not yet, nor ever will, exhaust the meaning of the Communion, and because I personally have gained strength from it far out of proportion to my understanding, I believe that we should not look with horror on the sincere seeker after Christian truth who—in the name of the *spirit of Christianity*—"occasionally" goes to the Communion in another Church, or "occasionally" invites a visitor to join us.

There are times when the *spirit* is the real-est thing about a gathering. Anyone who is

a member of a big family which has any *élan* and *esprit de corps* knows that there are meals when the *spirit of the family* is clearly bigger than the differences and opinions of the individuals who make it up. There is an underlying and invisible bond which unites the family far more strongly than any different opinions can separate it.

When I have taken the Communion service in a foreign language among people who are different from me in many ways, this *spirit* in a larger form has united our differences and risen above my stumbling tongue.

The Communion is the very heart of Christian worship. We must never stop trying to fathom its meaning and power, and put them into clear-cut thought forms. In the upper room Jesus wrote into history the greatest source of power that there is. But because of its very greatness, it seems wrong to forbid visitors ever to join us, and equally wrong never to go to another Church to find out at first hand what they have learned about it.

(Rev.) FRANK MOSS, JR.

Sendai, Japan.

Missionary Districts

TO THE EDITOR: I have read your editorial of July 20th, Missionary Districts and Aided Dioceses. You say that missionary districts ought to be a passing phase of Church life just as territories were a passing phase of national life. You, familiar with the history of the Church, in this nation, know this to be a fact. I think diocesan status will continue to come to pass wherever practicable, but in some cases it is going to need a bit of a push from the National Council to put it over.

There are missionary districts that, in the lifetime of the readers of THE LIVING CHURCH, will never be more than missionary fields, and from the standpoint of a businessman it would be folly to have it otherwise. I do approve the merging of dioceses and missionary districts in certain states; I also approve the blending of certain missionary districts with other missionary districts; while as for the aided dioceses, I am in hearty accord with your viewpoint and the viewpoint of Bishop Bartlett, whom I regard as an able Bishop of the Church; but when it comes to altering the status of missionary districts *ad lib* into dioceses we had better go slow.

The National Council does not have a single representative from the domestic missionary districts to give it authoritative counsel and advice from the standpoint of the missionary field, nor has it had a member since Bishop Sanford was automatically retired several years ago; this situation is to be regretted.

C. P. OVERFIELD.

Salt Lake City, Utah.

Erasmus

TO THE EDITOR: Dean Fosbroke's article on Erasmus brought real humor to your magazine. Erasmus was a pacifist Charles V of Spain despised him. Where he ridiculed human weakness, a soldier-Christian gentleman like Castiglione did not judge all by a few. Erasmus was the Plato of his day. His philosophy was "Do as I say, not as I do." . . . (Rev.) FRANK W. STREET.

St. Paul, Minn.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Published by MOREHOUSE-GORHAM CO. at 744 N. Fourth St., Milwaukee, Wis. Entered as second-class matter at the Post Office, Milwaukee, Wis. Cable address: MOREHOUSE, Milwaukee.

Eastern advertising representative, R. E. MACINTYRE, 14 E. 41st St., New York City.

SUBSCRIPTIONS

U.S.A., POSSESSIONS, SPAIN, LATIN-AMERICA \$4.00 a year
CANADA, NEWFOUNDLAND 4.50 a year
OTHER FOREIGN COUNTRIES 5.00 a year



VOL. XCIX

NEW YORK AND MILWAUKEE, AUGUST 3, 1938

No. 5

EDITORIALS AND COMMENTS

Retreats

WELL KNOWN is the story of the Tired Business Man whose wife with great difficulty persuaded him to spend one weekend of his precious vacation at a summer conference. Interested in spite of himself, he had begun cautiously to enter into the spirit of the conference, when a good lady from a neighboring parish hustled up to him and said sweetly, "Mr. Blank, can't I interest you in the Retreat Movement?" "Retreat Movement? Good Lord!" exclaimed the T. B. M., "has it come to this already? Why, my wife just signed me up for the Forward Movement!"

To the Tired Business Man in the story and many another Churchman, the Retreat Movement and the Forward Movement seem to be ludicrously opposed to one another. But such is not actually the case. The Forward Movement Commission is keenly aware of the value of retreats and has a special committee devoted to the promotion of them in conjunction with the Retreat association. Yet there is a certain significance in taking the word "retreat" in its military sense, for it is indeed a strategic withdrawal for a time to a fortified position; but it is not a movement that implies defeat, rather it is a retreat *pour mieux sauter*—a gathering of spiritual forces for a new spiritual advance.

One of the most encouraging features of present-day Church life is the growth of interest in retreats. Not only the clergy but laymen and women are finding in them a new means of laying hold upon spiritual strength and a powerful aid in living a better ordered life.

We are confident that there would be a great demand on the part of the lay people of the Church for more and better retreats if our people understood more generally what a retreat really is. This is true even of the clergy, many of whom, not having experienced a retreat themselves, have a vague prejudice against the idea of retreat, feeling that it is something a bit esoteric or foreign to the genius of our Church. This fear is baseless, as anyone who has seriously attended a real retreat knows. Indeed, we have never met any Churchman, clerical or lay, who having attended a retreat has not come away spiritually refreshed and convinced that it is one of the most helpful experiences in his life.

What is a retreat? The average Churchman does not

know, and because he does not know he is suspicious of it. All he generally knows is that it involves keeping silent for a considerable period of time, and the modern man is not accustomed to silence. Indeed, so accustomed is he to noise that he often finds himself lost without it. That is why so many people have the radio going constantly even when they are not listening to it. It forms a sort of background to their activities, and without its strident tone in the background they feel that they cannot think.

If thinking be nothing more than a mental hopping about from one subject to another, probably the radio is a helpful goad to it. If, however, thinking be the fine art that has been extolled by the masters of contemplation from Confucius to the Abbé Dimnet, then it is a very different thing indeed. The person who really devotes himself to deep thought, whether he be poet or scientist or mystic, rids himself so far as possible of extraneous and irrelevant sound and draws upon the resources of his own mind as well as the minds of others who have thought deeply along the same lines.

SO SILENCE is a vital part of a retreat. It is, so to speak, the devotional atmosphere in which the retreatant breathes his prayers and meditations; or, to change the simile, it is the soil in which the flowers of thought and prayer grow and from which they derive their nourishment.

Now if the average man is challenged to keep silent for half an hour a severe strain is put upon him. It is no wonder, therefore, that he recoils from the idea of many hours or even days spent in silence. Yet it is a fact of experience that the silence of a retreat is quite a different thing. It is not a mere abstinence from speech; it is a living silence in which the soul can talk with God and God can answer in a way that the soul can grasp.

We have spoken of the silence lasting for many hours or even several days. Here is another essential feature of the retreat. To be successful it must cover a long enough period to enable the individual who takes part in it to shake off the cares and concerns of his daily life and really enter into communion with God. The Retreat association says that a retreat "may be as little as eight hours," but strictly speaking one so

short as that is more adequately described as a quiet day. The more effective retreat lasts from 24 hours to a weekend, or even longer under special circumstances. Cardinal Bellarmine said that bishops and other Church leaders, no matter how busy they were, ought to take one month from every year to spend in retreat. But the Cardinal lived in a more leisurely age than we do, and in the 20th century an annual three-day retreat is as much as most men can or ought to attempt.

There is no need to be apprehensive about the silence of a retreat. For the first hour it will seem strange and abnormal, but thereafter if one makes a sincere attempt to follow the direction of a good retreat leader one loses the sense of time altogether, and hours succeed one another at a surprisingly rapid pace.

Another misapprehension that needs to be cleared up is that retreats or missions are the appurtenances of one particular party or school of thought within the Church. If this were so it would be an unfortunate circumstance, but happily it is not the case. The great retreat leaders and missionaries in the Church have been drawn from every school of thought. One need but mention the names of Dr. Rainsford and Fr. Huntington to appreciate the wide range of Churchmanship that has found expression through these media. Moreover, even outside our Church the retreat movement is gaining wide favor, being sponsored by the Federal Council of Churches and other Protestant bodies that can scarcely be suspected of Jesuitical tendencies, though the Jesuits too are known as masters of the retreat method. At the opposite end of the scale are the Quakers, whose meetings are built upon the retreat method and who have long since found the strength of their deep devotional life in its principles.

BUT TO RETURN to our earlier question, just what is a retreat? Essentially it is a period of time devoted to withdrawal from the world and silent meditation, broken by fixed periods for services and instruction. The retreat conductor is present to guide the meditations of the participants, but the skilful conductor remains in the background as much as possible and the real direction of the retreat is worked out by the retreatant himself. As this week's leading article points out, the three essentials are solitude, silence, and direction.

A typical retreat begins with Evening Prayer late Friday afternoon, followed by supper at which the retreat conductor explains the method and the few simple rules. At that time the silence begins and continues until the end of the retreat. But it is a natural silence and not an abnormal one. The wise conductor tells his retreatants, for example, that if it is necessary for them to ask someone else for butter at the dinner table they will do so as briefly and quietly as possible rather than interrupt the thoughts of their fellow retreatants with strange signs and contortions that may more rudely break their train of thought than the spoken word.

At meal times the retreat conductor or someone designated by him reads a devotional book aloud while the others eat. This book may or may not have a direct bearing upon the series of meditations that the conductor is giving. The purpose of them is to give the retreatants food for the mind as well as the body while they are at the table.

Following the Friday night supper there is a period for individual contemplation and then an hour's meditation led by the conductor in the church or chapel. The evening generally closes with Compline, after which the retreatants go to their own rooms for further reading or prayer before retiring.

The second and third days open with an early celebration of the Holy Communion followed by breakfast at which some-

one reads as before. The rest of the day contains alternate periods of directed meditation in the chapel and quiet times at which the individuals are left to their own thoughts and prayers. A room is provided with a table or book shelves well stocked with devotional literature on which those making the retreat can draw at will. If they prefer, they may write out their meditations, or they may simply spend the time in silent contemplation.

During the entire time the retreat conductor is available for conferences on spiritual subjects, and retreatants are free to talk with him on these topics at any time. They may ask for and receive guidance as to their meditations, help in forming a rule of life, or counsel as to problems with which they are faced. They may, if they so desire, unburden their souls to him either in informal conference or in sacramental confession, and receive through him the Church's absolution.

The typical retreat that we have been considering will probably end after Evening Prayer on Sunday and may be followed by an informal supper at which the rule of silence is relaxed before the retreatants return to their homes.

What good does a retreat do? It gives the man or woman who takes part in it an opportunity to shake off for the time being the cares and problems of everyday life and survey the condition of his own soul. It is a time of spiritual inventory; of taking account of the assets and liabilities that affect his own soul in its relation to God and to his fellow-men. It is a time of new beginnings, of resolutions that will stand him in good stead when he returns to his normal life. It is a time when he can get away from the pressure of the world and can be alone with God; when he can see what God is like by meditation upon His revelation of Himself through Jesus Christ. It is a time when he can take into his own life the strength that comes from communion with Almighty God and can renew the promises that he made in Baptism and Confirmation.

In short, a retreat conscientiously made brings new life, new hope, and new joy to the man or woman who makes it. But the real secret of the value of a retreat cannot be conveyed in cold print or by word of mouth. It must be experienced. Therefore, we say to those who have not experienced it, do so at your earliest opportunity. You will find yourself repaid for the time and effort many times over.

AND TO THE CLERGY we say, give your people the opportunity to profit by the treasury of devotion that is to be found in a well-conducted retreat. Full information about personnel and procedure may be obtained from the Rev. Theodore N. Barth, secretary of the Retreat association, 512 Old Orchard road, Baltimore, Md., or from Forward Movement headquarters. Do not be discouraged if only one or two come to the retreat. A certain diocese three years ago inaugurated an annual diocesan retreat for laymen. The first year only two men came to it; the second year four men. This year there were eight men, and each of them went away resolved to bring another next year. So the movement spreads and grows when people get to know about it.

"Know Your Church"

THE *Erie Churchman* is publishing a series of articles under the suggestive title, *Know Your Church*. It is a sad fact that the average Churchman knows very little about his Church, either parochial, diocesan, provincial, or national. At the recent convention of the diocese of Pennsylvania, the

Philadelphia city mission distributed a report which began with these words:

"During various discussions in connection with the adoption of the diocesan budget for 1938, there appeared to be *so totally* (italics ours) inadequate knowledge and conception of the magnitude and importance of the work of the staff of the city mission chaplains and lay associates, that the board of council ordered prepared a simple but complete statement of the present function and service of each of these devoted servants of the Church...."

"The document having been received most favorably," the city mission laid it before the convention. It tells a thrilling story, and yet the budget committee of the diocese had a "totally inadequate knowledge" of its work. Unfortunately this is true generally and constitutes one of the shames of the Church. We feel sure that if the lay people knew more of what their representatives and agents were doing in the name of our Blessed Lord they would be disposed to give more generously and coöperate more heartily in advancing the kingdom of God. One of the greatest needs of the present day is more informed Churchmen. If they only realized it, what is being done in the name of the Church on every front is as thrilling as an adventure story. This particular report is a case in point—so is Mrs. Burke's recent article in *THE LIVING CHURCH* on the work in Alaska and many another similar article in the Church press. But how many laymen ever read a Church paper?

Comparative Slaughter

OUR JESUIT contemporary *America*, in its July 23d issue, takes to task the bishops of the Episcopal Church and other Anglican, Protestant, and Jewish leaders who have condemned the Franco bombings of civilians, observing that "the clergymen in question are not issuing highly publicized appeals calling attention to the ceaseless murders of babies being perpetrated every week all over the United States." Only 10,000 children have been murdered by bombings in Spain, says *America*, but "a conservative estimate places the number of abortions in the United States each year at one million."

Well, *THE LIVING CHURCH* holds no brief for the American Friends of Spanish Democracy or other propaganda organizations, and we have protested editorially against barbaric attacks on civilians by *both* sides in Spain, as well as in China. But it by no means follows that we, or the clergymen criticized by *America*, condone the sin mentioned by our contemporary, either in this country or elsewhere—though we may question the accuracy of the "conservative estimate." One reason we have not felt called upon to discuss that situation editorially is that there is no well-organized religious group, with highly efficient Church press, defending abortion, whereas unhappily there is just such a group and press defending Franco's actions, however barbaric they may be.

Moreover it strikes us that this excess of partisanship has not only hardened the hearts of *America's* editors but even caused the suspension of the famous Jesuit logical acumen. Righteousness, it appears, may be assessed on a purely mathematical basis. Americans kill 100 times as many babies as the Insurgent troops; therefore the Insurgents are 100 times as virtuous as Americans. The logical extension of that argument would seem to be that a man who kills only one baby is virtually a fit subject for canonization. And if America is such an evil place, we marvel that *America* continues to take its name from this land.

It is long since we have attempted to discuss the issues of

the Spanish civil war. And, indeed, it is fruitless to do so—the truth about both sides may be gleaned fairly clearly from what their opponents charge. The government forces—at least, in their active leadership—believe that religion is the opium of the people. The Insurgent forces, in their active leadership, believe in making religion the opium of the people. Neither side appears to pay more than lip service to the ideal of liberty, civil and religious, that free men cherish.

The *Commonweal*, Roman Catholic lay weekly, recently discussed the issues of the war at great length, and concluded that a policy of "positive impartiality" toward the opposing forces was indicated by the facts. In the same issue with its figures on comparative slaughter of the innocents, *America* rejoices that the *Commonweal's* stand has been "almost with one accord" rebuked and snubbed by the rest of the Roman Catholic press. Thus the tragic flaw which has for many years marred the history of the Roman Church—the policy of intervening on the side of special privilege in secular disputes—is again shown to be shamefully in evidence.

More power to the courage and clear-sightedness of the *Commonweal*! We sincerely hope that it and the *Catholic Worker* and the other Roman Catholic periodicals and individuals whose passion for divine justice exceeds their faith in the infallibility of the Spanish hierarchy will act as a leaven to raise the whole Church of Rome to a better understanding of where its best interests really lie. And make it realize that alliances with Mohammedan Moors, pagan Nazis, and totalitarian Fascists in the long run will spell disaster to the Catholic cause.

Frank E. Brandt

FANK E. BRANDT, whose death is noted in our news columns this week, was a loyal and devoted Churchman with a unique record of service. After a short career in journalism, he was ordained deacon and priest at the age of 30 and served faithfully as a parish priest in the dioceses of Chicago and Minnesota for 21 years. In 1913 he was a clerical deputy to General Convention from the diocese of Chicago, and for two years he served as president of the alumni association of Western theological seminary.

At the age of 51 Mr. Brandt felt that his vocation for the balance of his life was that of journalism rather than of ministry. Consequently, after conference with Bishop Anderson of Chicago he was deposed at his own request, there being at that time no canon for the voluntary renunciation of the ministry. But although he returned to lay life and the newspaper profession, Mr. Brandt continued as an active and devoted Churchman, serving in various lay capacities, ever conscious of his vocation as a Christian to the priesthood of the laity. He served as vestryman and senior warden of his parish in Rock Island and was a lay deputy from the diocese of Quincy to the last two General Conventions.

Ever following faithfully where the dictates of his conscience led him, Mr. Brandt was a living example of the scriptural words, "Thou art a priest forever." Whether before the altar or in the pulpit or in the editorial chair, he exercised his ministry to the glory of God and the advancement of His kingdom. May he rest in peace and may light perpetual shine upon him.

Remembering Blessings

IT IS NOT so much the blessings that we receive that we remember as the things we wanted and never got.

—Bishop Woodcock.

The Cincinnati Summer School

A Pioneer Social Service Work Advances

By Robert B. Mason

DR. WILLIAM S. KELLER, director of the Cincinnati summer school in social work, is proudly viewing the 16th session as the best group the school has ever welcomed, and he is not alone in that conviction. At a recent meeting of the Cincinnati chapter of the American Association of Social Workers, the secretary was instructed to send the following letter:

"The chapter has been deeply interested in the summer school in social work conducted for theological students and junior clergy under the leadership of Dr. William S. Keller and in the establishment of the Graduate School of Applied Religion, probably an outgrowth of Dr. Keller's many years' work. As your summer session opens this year we want you to feel that you have the cordial good wishes of the professional social workers of this community. We understand that this year you have the largest enrolment in the history of the school and we are happy to have these men

working cooperatively in all the various fields of social work. To these official greetings from our organization may I add my own personal word? With cordial good wishes,

"Sincerely yours,
WILLIAM L. FIEDLER, secretary."

The four men who came to Cincinnati in 1923 would be surprised today to learn that "Dr. Bill's school" has expanded beyond the generous hospitality of Dr. and Mrs. Keller's Glendale (Ohio) home, and the pleasant quarters at Bethany home, to the Gates house in Cincinnati and a nearby fraternity house. The 250 alumni who have profited from the nine weeks' summer course would be pleased to find 1938 seminarians not only receiving the practical benefits from work with current human problems, but also sharing in an up-to-date program of pastoral and clinical work, designed to provide future priests of the Church with a more definite relationship between the services of the altar and the ministrations of the day.

In addition to the practical experience which the seminarians receive in their 44-hour week of social work, there are three lectures each week by specialists in the various fields in

which they are working. At proper intervals, these lectures are interspersed with correlation and synthesis lectures and discussions led by the Rev. Dr. Joseph F. Fletcher, co-director of the summer school, and director of the graduate school. These benefits are supplemented by clinical trips and reading suggestions, all of which together tend to broaden the social horizons of the students and to help them realize the potentialities of an effective ministry.

It is interesting to note that the program this year has been enriched by a closer supervision of field and Church work. Due to the coöperation of each man's supervisors, his work is being thoroughly evaluated and definite recommendations made for its improvement. Then too, for the first time in the history of the school, the summer school has its own chapel, which plays a vital part in relating solutions of human problems to the source of divine aid.

Dr. Keller and Dr. Fletcher, the directors of the summer school, may therefore be justly proud of the class of 1938, but they are not giving much thought to that honor. They realize that the Church today needs an army of dynamic clergymen who are able to serve the flocks of Christ upon a thousand hills, in all walks of life, and theirs is a big task.

The Cure of Souls

HAPPY THE parish when the priest has made it clear that this precious gift of the cure of souls is regarded as his greatest privilege—where old and young come to him with their troubles and trials and sins and have found that he is wise in counsel and that the power of absolution is not a form of words but a deep reality. In such a parish there is a deep religious life, because its people come to worship God with their spirits clear and thus able to reflect His glory. Such a priest waxes riper and riper in his ministry. His sermons may not be eloquent, but they are truly food for the soul because they spring from his intimate acquaintance with the heart of his parish.

—Bishop Whittemore.



MEMBERS OF THE CINCINNATI SUMMER SCHOOL

Front row, left to right: W. R. Haysworth, the Rev. John Sobagaki, Carl N. Tamblyn, and the Rev. Ken Imai. Second row: Robert W. Sonen, the Rev. Robert B. Mason, Dr. William S. Keller, Bishop Hobson, Dr. Joseph F. Fletcher, Mrs. Richard M. Lundberg, Richard M. Lundberg. Third row: George W. Morrel, Harold E. Towne, Frederick E. Thalmann, Robert A. George, Richard U. Smith, C. Boone Sadler, Jr., Alanson Higbie. Fourth row: Donald W. Mayberry, Donald O. Weatherbee, Samuel N. Baxter, James McClintock, Jr., Felix D. Lion, Henry B. Robbins, Russell O. Kirsch. Back row: Hunsdon Cary, R. Norris Twitchell, William J. Chase, Francis B. Sayre, Jr., Charles A. Myers, David R. Cochran, Edward H. Harrison.

(W. Carson Webb Photo.)

The Retreat Spirit and Method

By the Rev. Henry B. Thomas

Executive Secretary, Retreat Association

I.

WHETHER OR NOT the spirit fostered by the retreat method be the greatest need of the Church today, its rank among our needs is high and deep. All that we desire for the Church of Christ has many times been found by those who greatly desired, and the answer to our needs today is still available. The answer has to do with the very sources of our religion. They are nourished in retreat, for it has been in silence before God and in confident prayer that our spiritual heritage has been found. The voices of the prophets have been voices breaking out of retreat, for the silences of Sinai and Horeb, and the solitude of many mountain pastures are the retreats from which prophecy came.

Solitude, silence, and prayer is the recurrent experience of the New Testament. The Lord who created all things in silence redeemed men as they drew apart with Him into desert places. The New Testament is the account of mighty events born in retreat, from the appearance of John from the wilderness to the vision of the later John on Patmos, and the Church, spirit-filled in the retreat of Pentecost, has continuously found her voice and vision as she sought silence and again and again learned to pray.

There are no periods in the Church's life, save brief and futile ones, when this spirit has been quite lost. Our own English tradition is bathed in prayer. It was from the solitudes of the early orders that Christianity came to our British and Saxon ancestors; it was by those "withdrawn from the world" that English education was given to the world; it was in multitudes of Little Giddings and peaceful English rectories that Anglican spirituality found expression, and it has been with the recovery of the retreat spirit that the far-flung activity of the past century has been immeasurably sweetened and strengthened.

The presence of the retreat spirit in the heart of the Church, and the development of the modern retreat method are not two separate stories. What we know today as formal retreat is not more than 400 years old, yet it is today the same answer to the needs of the soul that Paul found in Arabia, and Augustine in the house of Ambrose. As one traces the beginnings of the modern retreat, it does not surprise one to find its growth out of a period of desultory and disheartening Christianity. The Spirit of God moves over chaos and disaster, and new life comes into being. So at the end of the 16th century, when the spirit of the Franciscan revival had been lost, the Church lay secularized by the Renaissance and dismembered by the Reformation. Then the Holy Spirit and a certain Ignatius Loyola met in retreat. Ignatius gave to the Church a fresh spirituality and a means by which souls could find reality. From Ignatius new schools of the spirit were awoken and the 17th century found Europe with a living religion.

The spiritual exercises of St. Ignatius represent the earliest formal retreat method in the modern sense. He intended them to strengthen men to make the choice of fighting under the banner of Christ Crucified. Such a choice must be made alone and in the depths of the soul. Therefore there must be withdrawal, for a space, and silence in which God may speak. So as the system of Loyola spread and many adaptions made the method more widely useful to every stage of the Christian

life, the essential elements of silence and prayer, with direction which would carry the soul along a defined way of meditation, became the practice that is known as "retreat."

It is probable that the first formal, group retreat held in the English Church after the prostrating decay of the 18th century and the loss of the Wesleyans, was held by Dr. Pusey in 1856. Before this, many souls had found new life in silence and solitude, but alone or in the Religious Orders which were coming into existence. But this date is the first that involved the retreat of parish priests for a few days, and for the purpose of spiritual exercises. Four years later, however, Samuel Wilberforce speaks of "retreats having become comparatively common," while 10 years later there seem to be 23 centers of retreat, and, "There are not only retreats for the clergy, but for laymen and those engaged in active and busy life, and for women, boys, and girls." Today, there are listed over 60 houses in the British Isles where retreats are held regularly, and there are many more in the mission fields.

TO A LARGE EXTENT, the American Church has reproduced the experience of the European and the English Church. The flavor of the Georges was perhaps modified by the tradition of the deep spirituality of our earliest bishops, and finally burned away by such sparks of the American evangelical revival as lit among us. But at the period when we were most susceptible to accusations of formality and an icy prelacy, the Spirit stirred the heart of the Church. The past hundred years probably show a momentum unrivaled in any provinces of Christendom; yet all that has been done for God has been done under the impact of men who were found of God in profound prayer. Our greatest danger is that we move with a tide in whose life we have no part, for tides wane as the force behind them is lost.

It is when men see dangers that God moves into their lives. The retreat spirit has been growing rapidly in the Church, as if in answer to a generation characterized as secular, mechanistic, and overstimulated. Again our debt to the monastic and conventional orders must never be minimized. The appearance in America of the Cowley Fathers from Oxford, the founding of the Order of the Holy Cross and of many convents of nuns, represented something far deeper than anything that is external in their lives. The rule of an order is, by and large, a rule of permanent retreat, and it seems historically indicated that a few lives must be so dedicated that a larger number may learn and keep the secrets of spiritual renewal.

There have been regular retreats held in the American Church since the early '80's. For long they were available only to people who had some close association with the orders or in parishes which had been influenced by them. But as always in the past, these houses of prayer open windows to those who cannot come within. Today a large number of people in many parts of the country annually go into retreat, are strengthened, and find new assurances and values in the spiritual life; and many of them are people who know nothing of the monastic life which has kept available the method and means. It is this natural and consistent development of the retreat spirit in the life of the Church which clears it of a novelty unproven. It is an ever-arising answer to an eternal

need of man. In response to man's conscious need, it is God's way of spiritualizing His Church.

II.

THE METHOD of retreat which is most usual today has certain essentials by which the value of the retreat stands or falls, and certain externals which are amenable to makeshifts. There are many group activities in the Church, practical and spiritual, of the greatest usefulness. But their quality is not that of the retreat, and the intention with which they are conducted is not the intention of retreat unless the essentials are maintained. These essentials are most easily defined as solitude, silence, and direction.

In our lives today, solitude can only be a comparative withdrawal, but it is necessary as the first step that we leave behind us our ordinary surroundings, our routine and business, all the details that make up the general look of our days and work. A few fortunate souls can shut the world out, close the doors and stop the bells, and be assured of no distraction, but for the most part it is kinder and easier to leave our distractions behind than to bolt the doors. For the most of us, our mountains of retreat and desert places are simply somewhere out of the way of the usual stream of life. But whether it be a church, a country house, an established retreat house, or a camp in the woods, we must be where we can quickly detach ourselves, shake ourselves loose, be for the time indifferent to the goings and comings of life. Whether it be for a few

IN TIME OF WAR

MY HEART had been heavy that day;
I did not know why.
The spring twilight was full of sadness.

A sharp knock fell on my door:
Your knock; and you stood there.

You whom I loved so very dearly,
Stood grave and motionless on my threshold,
Not answering my words of welcome.

And did my heart grow cold before you spoke?
I can never remember, when I recall that afternoon,
Whether you told me while I still felt the joy of our meeting
And only knew that it was happiness to have you there,
Or whether you waited, and then as the seconds passed and I
looked in your eyes
I saw that you had come to say goodby.

Our voices were very low
And you turned your head to hide the tears.

I knew it was for long, but I dared not ask how long—
Only I remember that I bade you God-speed,
And that the words sounded faint
And were spoken between short, difficult breaths.

After you had gone the daylight lasted a long time;
Spring and its promise glowed in the April sky.

But I sat by the fire
And the tears fell, and my grief stabbed me;
For I knew that you who had made the great sacrifice
Would never again walk quietly with me in the gardens that
we loved.

HELEN HAWLEY.

hours or days, there must be this sense of detachment which is the solitude of the spirit.

Silence is as essential to retreat as speech is to the affairs of the world. It is the principal tool with which God engraveth His commandments, and it is the atmosphere and environment in which He moves in the soul of man. The silence of retreat is no mere salutary discipline. A retreat is not an occasion for minor asceticisms, or temporary restraints. It has nothing to do with checking small-talk or putting the curl on fellowship for a time. To the full reality of the words "Our conversation is in heaven," and the silence of eternity is beautified with vision.

It is impossible to overestimate the importance of the rule of silence from the opening of the retreat until the end. One should have the sense of rising into a silence which will not be broken save for prayer and direction, with assurance first of all of the mere facts of physical silence, and the confident hope of the spiritual silence in which God speaks to the soul. Because of the garrulous lives most of us live, it is a fact that the shorter the period of silence the more difficult it is. It is the common experience to find the first few hours tense and futile spiritually, and then to find beyond these restless breakers a great calm. For this reason, when going into a very short retreat some preparation of quiet and mental repose must be sought, and no judgment should be passed on the difficulties or values of silence.

A retreat without silence cannot in any sense be described in terms of retreat. The value of quiet days and spiritual conferences is undebatable and every effort should be made to promote them throughout the Church, but the great good found in them is not the thing sought in retreat—the direct impact of God upon the soul.

THE THIRD ESSENTIAL, direction, is necessary today for all but the most experienced retreatants. The modern mind is not as clear and single-hearted as we may think it has been in simpler days. We are unaccustomed to consecutive thought, we are impressionistic and mentally jumpy. Direction is needed to keep the mind on a path and to bring the retreat to a conclusion. The dangers of passivity, inert brooding, and waste emotion are guarded against by the classical methods of direction. The addresses in which this direction takes its form are not a gentle and reflective series of sermons, nor pious commentary on helpful texts. A definite movement, a clear articulation of guiding points, a clearing of the ground for the action of the soul is the intention of the director. Brilliance and originality in the addresses are distracting, save when under the control of the great masters of retreat.

The addresses of the conductor are not meditations. They are marginalia or footnotes on the points along the way upon which the retreat is moving. Meditation is the work of the retreatant, not of the conductor, and the addresses furnish meditation material and unity of effort to the mind of the retreatant. Whether the retreat be built on the Ignatian model or its many adaptations, or whether it be expository or topical, the classical "three-fold way" must ever remain the foundation of the retreat method. This is not merely a technique, a consensus of experts, or a theory of ascetic theology, but the inevitable movement of the soul as it faces reality and thereupon makes an effort toward God.

Solitude, silence, and direction make and define retreat. It is through them that the Holy Spirit moves the mind and heart and will of man to a new unity and resolution, and it is by the action of the Holy Spirit that the retreat method becomes a converting and sanctifying power in the lives of men.

American Cathedrals

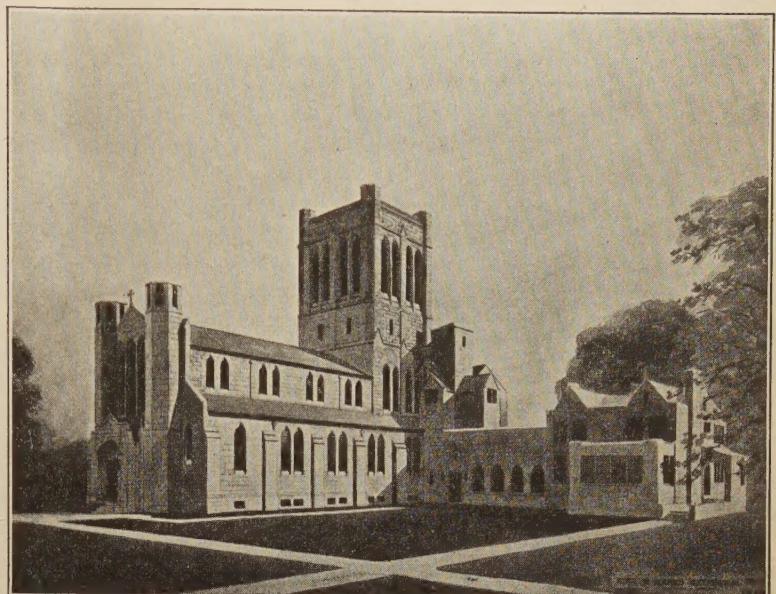
Denver, Hastings, Helena, and Salina

By Clinton Rogers Woodruff

ST. JOHN'S CATHEDRAL, Denver, in the diocese of Colorado, organized as a parish in 1860, was made a cathedral in 1879. When the Rev. H. Martyn Hart of Blackheath, England, was called as rector, Bishop J. F. Spalding, the second Colorado diocesan (not to be confused with Bishop F. S. Spalding of Utah who administered Western Colorado for a time), had the idea of establishing a cathedral along English lines. The establishment was in these words:

"In the name of God, Amen. It being understood and agreed that St. John's church to be erected thereby shall be the cathedral church of the city of Denver and jurisdiction or diocese of which Denver shall be the see city, therefore we, John F. Spalding, D.D., by divine permission Bishop holding and exercising jurisdiction in the said city and in the state of Colorado, do on condition of said understanding and agreement, appoint our well-beloved, the Rev. H. Martyn Hart, M.A., rector elect of the said church, to be the dean of the cathedral and of the city of Denver, and rural dean of our deanery of Denver, embracing northern Colorado; and saving and reserving all our rights, privileges, powers, and prerogatives as Bishop of the said city and jurisdiction, do assign and grant unto the said Rev. H. Martyn Hart, M.A., as dean aforesaid, *the chief place and preëminence in the conduct and management of the missions and mission work of the said city and vicinity and among the trustees of the cathedral schools, Wolfe Hall, Jarvis Hall, and the Denver theological school composing and constituting the cathedral chapter. And we appoint him, the said Rev. H. Martyn Hart, M.A., professor, teacher, and lecturer in the said schools, it resting in his discretion to give such time and attention to these duties as he shall think fit; the object of said appointment being to unite all our parochial, missionary, educational, and charitable work in and in the vicinity of the city of Denver under a thoroughly effective cathedral system and organization, to the building up and strengthening of the said St. John's parish and the work of the Church in all its branches in the see city and the jurisdiction or diocese.*"

The powers and prominence thus given to the dean proved distasteful to many members of the diocese, and trouble developed between the bishop, dean, and clergy. As a result the plan sketched above was never carried out. Dean Hart wrote in his memoirs, "I very



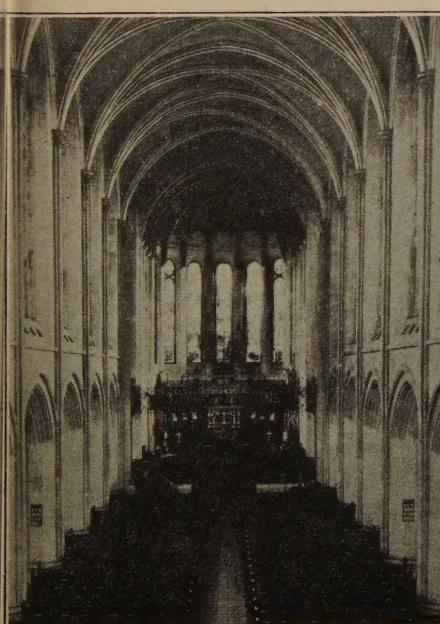
ST. MARK'S PRO-CATHEDRAL, HASTINGS, NEBR.

soon found that to carry out the Bishop's idea of a cathedral system would be very difficult, if not an impossible thing, owing to the opposition of the clergy."

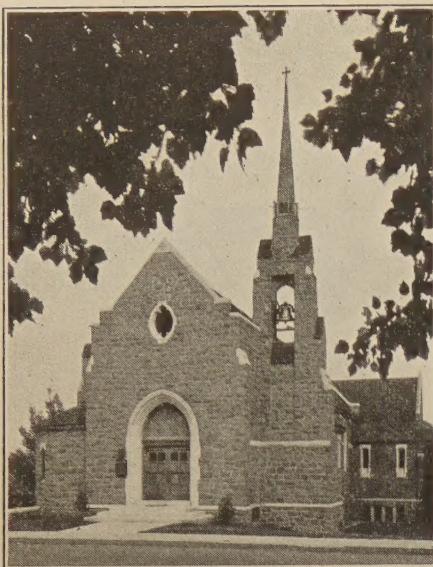
As to the present relation, St. John's, Denver, being the strongest parish in the diocese and having the most adequate church property, is designated by the Bishop as the cathedral church of the diocese. The Bishop's throne is in the cathedral; he preaches by right on such occasions as he suggests, giving due consideration to the fact that St. John's is a parish in which the rector has obligations as pastor. Services of a diocesan nature are under his direction. In return St. John's is dignified with the title of cathedral, and its rector is honored by the title of dean and is *ex-officio* a member of the diocesan board of trustees. This board is the holding corporation and board of missions. The cathedral operates with wardens and vestry like any other parish. By agreement between the vestry and the Bishop the election of a dean must be mutually agreeable to both. It is a practical working agreement, not recognized, however, by the diocesan canons.

ST. MARK'S parish, Hastings, in the missionary district of Western Nebraska, was organized in the city of Hastings over half a century ago. In 1912 the Rt. Rev. Dr. George A. Beecher established Hastings as the see city. The original St. Mark's church was erected in 1880 at a cost of \$1,200; and until 1912, though the church had long proved inadequate, nothing was done toward building a more substantial structure. After the establishment of Hastings as the see city, however, things began to hum, and Ralph Adams Cram of Boston was secured to draw plans for a cathedral. In 1919 it was decided to build a cathedral that would be a thing of beauty for the entire community and district, with Mr. Cram as the architect. For seven years the congregation worshiped in the crypt.

In 1922 the cornerstone was laid. Four years later, the Rev. Francis Robert Lee, then in charge of old Christ church, Chil-



DENVER CATHEDRAL
(Photo by Ellett Shepherd.)



EXTERIOR, HELENA CATHEDRAL
(Jorud Photo Shop.)

at Grand Island, and St. Mark's pro-cathedral, Hastings. The church is English Gothic of the 13th century.

A marble of artistic beauty in the pro-cathedral is the magnificent carving, Da Vinci's "Last Supper" in the center of the reredos between the statues of St. Mark and St. John, the Evangelist. They were executed by Alois Lang of Oberammergau, Bavaria.

While the pro-cathedral is a parish church, it serves as a cathedral. The annual meetings of the convocation are held in it and it is a rallying place for the Church life in Western Nebraska. The Bishop uses it for all diocesan services and for ordinations.

ST. PETER'S pro-cathedral, Helena, in the diocese of Montana, was not organized as a cathedral. The church was built as a parish church, and is now known as St. Peter's pro-cathedral. Bishop Faber wished to have a cathedral, but he was unable to take the lead in building one and the diocese did not have the necessary financial backing for one to function properly. The conversion took place when the new church was built a few years ago.

Helena has always been the see city, and all the business of the diocese is centered there. The bishops have usually lived here, although Bishop Fox continues to live in Billings. Bishop Fox came to Montana as suffragan with special charge of work in the eastern part of the diocese. He now feels that it would be unwise to move to Helena for the remainder of his episcopate.

The only rela-

licothe, Ohio, was called to become dean and rector of St. Mark's. He continued to carry on the work begun toward a cathedral, and in 1929 the first service was held in the present edifice. The pro-cathedral represents an expenditure of \$165,000. A distinguished art critic once stated in a public address that the outstanding architectural treasures in Nebraska are the state capitol of Lincoln, the Roman Catholic cathedral

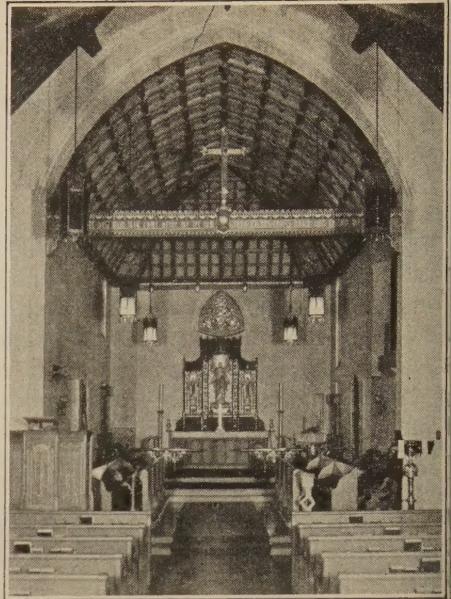
tion the cathedral has to the diocese is that the diocese has agreed with the Bishop's selection. It has no control whatever over the cathedral. The arrangement is a very simple one. When St. Peter's church became the pro-cathedral, the Bishop appointed the rector as dean, but the rector did not give up any of his rights as rector.

It is doubtful whether any further steps will be taken, at least for some time to come, toward making the pro-cathedral a real cathedral. The advantage, as the dean sees it, is that the Bishop does have the right to nominate the rector to the parish. It is considered most important that the rector of St. Peter's be a man who will work with the Bishop and the diocese.

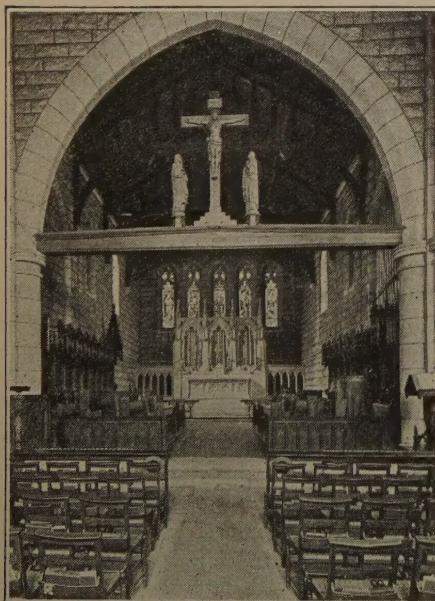
CHRIST CATHEDRAL, Salina, Kans., is also a converted parish. In 1903, after the missionary district of Salina was separated from the diocese of Kansas and Bishop S. M. Griswold had been consecrated, Christ church parish was converted into Christ cathedral and a new building was erected with money from friends of Bishop Griswold. The Bishop appoints one member of the cathedral chapter each year for a term of three years. He may use the cathedral for any service at any time upon giving the dean two weeks' notice. The dean is selected by the chapter from three men nominated by the Bishop. The convocation of the district of Salina elects one member of the cathedral chapter for a term of three years at its annual meeting.

The present Bishop, the Rt. Rev. Robert Herbert Mize, D.D., and the dean, the Very Rev. Hewitt B. Vinnedge, Ph.D., find that no serious difficulty is occasioned by this division of authority.

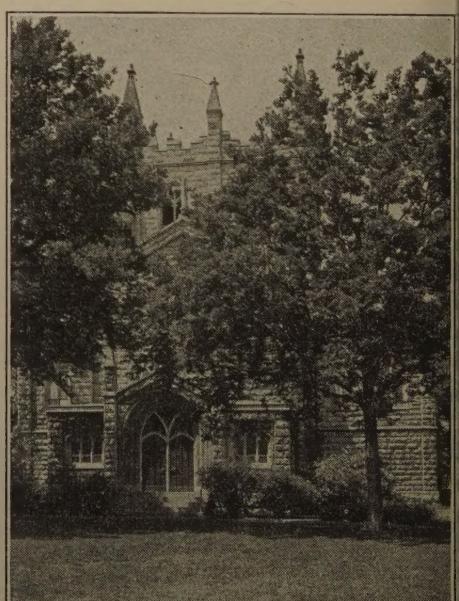
The cathedral building is a Gothic structure, the beauty of which is enhanced by the flourishing trees which surround it in this almost treeless country. The congregation of the cathedral is the largest in the district.



INTERIOR, HELENA CATHEDRAL
(Jorud Photo Shop.)



INTERIOR, SALINA CATHEDRAL
(C. W. Marsh Photo.)



EXTERIOR, SALINA CATHEDRAL
(C. W. Marsh Photo.)

Colleges In China

War Brings Coöperation

By Alice Gregg

anking Correspondent of THE LIVING CHURCH

HAD A CHINESE Rip Van Winkle gone to sleep in June, 1937, when downtown Shanghai hummed with business activity, and awakened in June, 1938, to find himself walking in streets filled with attractive college girls and boys, he would, indeed, wonder what had happened. Imagine that downtown New York is an international settlement. War is made on America, but not on that portion of it. This former Wall street section is safe from bombs and shells. While these pleasant products of modern science rain on Columbia university, Barnard college, General and Union seminaries, and other institutions, the faculties and students have divided into two groups, one group making the long trek to Colorado or some other far western state, and the other group settling in the partially deserted downtown section. Harvard, Yale, Wellesley—all have done likewise.

This is the picture of what has happened in Shanghai, and we begin to wonder if extraterritoriality, instead of being regarded as a curse, may not be adopted by all countries as a very present help in time of war! As humanity seems determined to go on jags periodically—and what is history but the record of these periodic truces with all ordinary morality!—why should we not (in addition to fighting the conditions that lead to war), also set up little islands of extraterritoriality in every land that would be havens in time of need? The idea is fascinating. Having experienced days of interrupted classes while students run to dugouts, we find it an admirable thing to gather the young into a spot where they can live orderly lives, and prepare themselves for the inevitable work of reconstruction that must follow in the wake of widespread destruction.

Seven Christian colleges—Ginling college for women (Shanghai unit), Woman's Christian medical college, University of Nanking (Shanghai unit), Hangchow Christian college, Soochow university, University of Shanghai, and St. John's university—have been scattered in downtown office buildings all year. Farthest uptown is Soochow university at the Moore memorial church, off the race course. St. John's university classrooms and offices (students find their own living quarters in Shanghai today) on the fourth floor of the Continental Emporium building, form a sharp contrast to the shoppers on the second story of this building. Hangchow Christian college, University of Shanghai, Nanking theological seminary, and Ginling college have come into the more missionary and literary atmosphere of Yuen Ming Yuen and Museum roads. Our quiet street is gay between classes with these attractive youths and maidens, and an enterprising alumnus of the University of Shanghai has set up a "You Me Tea Room" in what used to be the Baptist book store down at the corner.

On June 19th the joint baccalaureate service for East China Christian colleges and universities was held at the Moore memorial church. The joint commencement exercises of these same colleges and universities were held the next Saturday in the Grand theater on Bubbling Well road. The free use of the theater for the occasion was deeply appreciated. After the national anthem came the invocation by Bishop Roberts of Shanghai. Dr. Pott, president of St. John's university, made the opening address. The commencement address was

made by His Excellency Dr. W. W. Yen. Through the courtesy of Col. Charles F. B. Price, music was furnished by the fourth regiment U. S. marine band.

On June 27th St. John's university opened its summer session (in the Continental Emporium building). The two Shanghai universities offered summer sessions of four weeks each, while Hangchow and Soochow universities have arranged summer sessions of eight weeks.

IN ADDITION to these seven colleges, there are also some 19 middle schools in Shanghai. A great number of these are combined in the joint middle school.

Following the June commencement exercises, the various universities held their separate luncheons. From one of those attending the Hangchow Christian college lunch, an interesting account of a speech by Dr. Fong Sec has come. Dr. Fong Sec spoke of the unity that had been forced on the Christian forces by the war, and of the ability of the Chinese to face difficulties in a philosophical spirit. For years, Christian educators have talked of combining forces, but little progress had been made toward actually achieving unity. As he looked around on the great audience in the theater, the thought was borne in upon him that the war had forced the universities into working together. The last part of his speech dealt with the ability of the Chinese to face difficulties in a philosophical spirit—a national asset, he said, which should be greatly cherished.

Why Worry?

I WONDER why folks worry. There are only two reasons for worry: you are either successful or you are not successful. If you are successful there is nothing to worry about. If you are not successful there are only two things to worry about: your health is either good or you're sick. If your health is good there is nothing to worry about. If you are sick there are only two things to worry about: you are either going to get well or you are going to die. If you are going to get well there is nothing to worry about. If you are going to die there are only two things to worry about: you are either going to heaven or you are not going to heaven. And if you are going to heaven there is nothing to worry about. If you are going to the other place, you'll be so busy shaking hands with old friends, you won't have time to worry. So why worry?

—Exchange.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth Street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHINA EMERGENCY FUND

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BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Bishop Frere's Last Book

THE ANAPHORA. By Walter Howard Frere. Macmillan. \$4.00.

IN THIS his last work the late Bishop Frere summed up the liturgical research of a lifetime on the central problem of all liturgics, the essential nature of the Eucharist. If it had been published even 20 years ago, it might have produced something of a sensation, but as things are today it is merely a further confirmation of results now thoroughly familiar to all specialists in the field: the Eucharist liturgically is the offering of the whole Church—laity as well as clergy—and the consecration prayer consists of no set form but is simply the adoring thanksgiving for God's gift. Where Bishop Frere's volume is distinctive is in its minute scholarship and meticulous investigation of every scrap and rag of early evidence. It supplies more exact proof in matters of detail.

The purest type of the primitive "formed liturgy" is that of Hippolytus; since Dom Connolly's researches published in 1916 this has become a truism. The test of Catholic continuity is the preservation of this type, and Bishop Frere passes the historic liturgies under close review with this principle in mind. In only one instance among the liturgies now in use was this continuity broken; the Roman liturgy became crystallized under conditions where "interpolations, and possibly omissions and transpositions, have in its early days deprived it of any formal coherence" (p. 152).

From the historical premises thus established, Bishop Frere draws certain practical conclusions for the present day, not the least of which is an arraignment of those who still uphold the Roman usages as the Catholic ideal. His language is very bitter (especially on pp. v-vi), so bitter that he seems to forget that extenuating circumstance can be pleaded. The battle for the restoration of ceremonial beauty in the Anglican communion was fought at an unfortunate time, when early liturgical history was so little understood that current Roman practices could still be defended as genuinely primitive. The opposition to the Oxford Movement was so relentless that the leaders of the new cause were driven into a passionate defense of their own position; in this way a tradition was created that came to be regarded as almost sacrosanct and which is still unquestioned by many of its supporters. But the time has come when the position is no longer tenable; we are beholding the curious spectacle of Anglicans blindly defending current Roman ceremonies which the Roman Catholic experts are condemning as degenerate abuses.

BURTON SCOTT EASTON.

Solovyev's Principles and Teachings

God, MAN, AND THE CHURCH: The Spiritual Foundations of Life. By Vladimir Solovyev. Translated by Donald Attwater. James Clarke, London. Pp. xvii-192. 5s.

THE CHURCH in the West is without doubt being fruitfully influenced by the writings of exiled Russian theologians, and they in their turn have been profoundly affected by the theology and psychology of Vladimir Solovyev. Not much from his pen has yet appeared in translation, but his teachings have been transmitted through Berdyaev, Bulgakov, and other living writers who recognize him as their master. It was he who is said by Lossky to have been the first to create an original Russian system of philosophy.

Born in 1853, he taught in early manhood for seven years in the University of Moscow, but having come under government suspicion for his Western sympathies and his political opinions he was dismissed. The rest of his life was passed in travel, study, and writing. In 1896, four years before his death, he made his submission to Rome, and the story goes that he never abandoned his relationship with the Russian Orthodox Church.

His dream was to see a union between the two Churches that would form a world-wide theocracy. This desire, which grew less hopeful toward the end of his life, was linked with the basic idea of his religious philosophy, his conception of 'divine humanity,' which is expounded in the second part of the volume under review.

"The perfect relationship of the Godhead with man's nature that is realized in the person of Jesus Christ had to be extended to all mankind, to that body of which Christ is the spiritual head and center." This is evidently the doctrine of the mystical body of Christ, but with unfamiliar implications, for according to Solovyev divine humanity is ultimately to embrace all mankind.

The other distinctive doctrine taught by Solovyev, his "sophiology," so difficult for a Western mind to understand, is not touched upon in this work. Moreover, the fact that he was a mystic at heart is not there evident. But Vladimir Solovyev was many sided. It would take more than a single volume to reveal the whole man and the fulness of his thought.

The first part of the book is fairly easy reading. It teaches the duties of the individual Christian under the headings of prayer, almsdeeds, and fasting: the worship of God and communion with Him, love and service to our fellows, and control over the passions. It includes an interesting exposition of the Lord's Prayer. The second and more difficult part of the book involves Solovyev's metaphysical ideas and concerns the doctrine of divine humanity, already referred to. Solovyev sees all ancient history leading up to the revelation of the God-man. "The coming of the 'spiritual man' in the person of Jesus Christ is the central point of universal history; its object was to lead on to the spiritualization of mankind. The ancient world moved toward the first, the modern world moves toward the second."

For him all centers round the Incarnation. The mass of humanity must be impregnated by the new life of the risen Christ and become a unified organism, a harmonious whole. To make this possible God the Word was incarnate. The extension of the new life to sinful humanity is made possible through the sacraments. Mankind is to become spiritualized, divinized, not through its own power of betterment, but by new life in a social whole.

Solovyev's conception embraces more than is commonly understood when we speak of the Church, either as an ecclesiastical or as a mystical organism. His teaching is closely reasoned, and does not easily lend itself to condensation in a review. The claim made by the translator in his introduction that this book contains "the clearest and most convenient account of Solovyev's principles and teaching" appears to be justified, although it must be conceded that even so, it is not always easy to follow and grasp the highly suggestive development of his thought.

MOTHER MARY MAUDE, CSM.

Correspondence Between Von Hügel and Tyrrell

VON HÜGEL AND TYRRELL. By M. D. Petre. Dutton. Pp. xiii-203. \$1.85.

MISS MAUDE PETRE was a close friend of the two great leaders in English Roman Catholicism during the modernist crisis of the first decade of the 20th century. She has told us, in an earlier book, about her friendship with Tyrrell; here she gives us some of the correspondence between the two men—a correspondence which reveals much about both, and which reveals more about the agony of spirit and needless confusion of mind caused by the Roman Church's intransigent attitude on questions of historical study, criticism, and philosophical advance.

An introduction by Canon Lilley adds a special interest to the book, for he knew the two men as well as, if not better than, any Anglican divine of the time; and his appreciation is, therefore, of particular importance. Many of the letters, incidentally, have been published previously in other collections; but here they are gathered together and follow one another in proper sequence.

At the end, one must say that while Fr. Tyrrell was the quicker, in a sense the more intuitively spiritual man, the Baron emerges as the greater, more massive, precisely because of a slower and more plodding spirit. Perhaps he pushed Tyrrell on to too advanced studies; but if Tyrrell had possessed the Baron's deep sense of "commonality," patience, and confidence in plain people, he would have been spared much. We are grateful for these letters; all interested in either man, or in the ill-starred movement with which they were associated, should read them.

W. NORMAN PITTEGER.

NEWS OF THE CHURCH

Japanese Guns Peril Kuling Missionaries

Retreat to Northwest Cut Off by Heavy Firing From Ships; U. S. S. "Monacacy" Standing By

NEW YORK—Fifty Americans, several of them Anglican missionary workers, on July 25th were waiting tensely in Kuling, China, for an opportunity to evacuate. Their retreat to the northwest has been cut off by the heavy Japanese firing. Besides these persons, nearly 100 other foreigners were in the same predicament there.

Three Japanese torpedo boats and five gunboats, a cable to New York stated, were bombarding the Chinese shore positions near Kiukiang, which is but a short distance from the Kuling mountain resorts which the missionaries sought as a safe retreat for themselves, their wives and children, and refugees.

The latest information indicates that the following Anglicans are at Kuling: the Misses Mary Parke, Martha Sherman, Venetia Cox, Coral Clark, and Laura Clark; Mrs. Walworth Tyng and Mrs. Francis Hutchins and families; Mr. and Mrs. John Bergamini and two children; Mr. and Mrs. Everard Miller; Bishop Huntington, the Rev. Lloyd Craighill, and John Foster.

They had informed the United States consul general at Hankow that Chinese military forces were approaching to defend the town against the Japanese ships and planes.

The Americans apparently had waited until evacuation aboard the *Monacacy*, United States gunboat, which was still standing by, was impossible. Consequently the American consul has asked Chinese authorities to give all possible protection until the Americans' departure by roads west of Kuling is possible.

Delaware Trying to Raise \$50,000 to Secure Salary of Future Bishop

WILMINGTON, DEL.—Fifty thousand dollars is the amount the diocese of Delaware is now seeking to raise to add to the episcopate endowment fund which will secure an adequate salary for the new bishop the diocese hopes to elect on September 20th.

A committee recently appointed is now organizing the parishes and missions through the rectors and laymen. Hot weather and vacation time is not to interfere with the work, a report states, since the committee is going about it as if it were a summertime sport at the seashore. The fund is to be called the Bishop Philip Cook memorial fund for the endowment of the episcopate. Col. George A. Elliott is chairman.

Bishop Stewart Picks Up Finnish as He Convalesces

SAULT STE. MARIE, MICH.—The Finnish language is now absorbing the attention of Bishop Stewart, according to the Rev. Glen A. Blackburn, rector of St. James' church here, who has visited at the Bishop's bedside very regularly since the latter suffered a heart attack some weeks ago, when preparing to address the Algoma synod.

The Bishop's night nurse at War memorial hospital, where he is still confined, is a Finnish girl. She is teaching him the language, giving him lessons each evening. He has already mastered the common conversational idioms.

Mrs. Stewart has remained with the Bishop for eight weeks, the entire time he has been ill. The Bishop sat up on July 20th, for the first time since his heart attack. It is expected that he will be well enough to return to Chicago during the first week in August.

Usually Mild Bishop, Victim of 5th Robbery, Threatens to Shoot Man if He Returns

SEATTLE, WASH.—Perhaps invoking the shades of the warrior-bishops of old, or of such more recent soldier-prelates as Leonidas Polk, a Western bishop is ready to shoot someone on sight. "Tell the man," he said to the reporter for a local newspaper, "that he had better not call back. I still have a .22 calibre rifle which I used to shoot coyotes with in Wyoming. And I can shoot straight!" The reporter described the Bishop as "usually a mild-mannered gentleman."

It was Bishop Huston of Olympia speaking, and he was referring to a nocturnal visitor who had entered his town house and stolen a sporting rifle which had been given him by the parishioners of St. Mark's, San Antonio, Tex., where he formerly was rector. Since this made the fifth time the house had been broken into and robbed, the Bishop's choler seems excusable.

Bishop Huston discovered the loss when he returned home July 11th, after a weekend with his family at their summer cottage on Bainbridge island, across Puget sound. The house had been ransacked, apparently in search of money or other valuables; but nothing except the rifle was taken this time.

Announce Goodwill Congress

SAN FRANCISCO—The International goodwill congress, it has just been announced, is to hold its 23d annual meeting here November 6th to 11th, under the auspices of the World Alliance for International Friendship Through the Churches (American council), the Church peace union, and the San Francisco peace council. Bishop Oldham is president of the alliance.

Consecration Date of Three Bishops Fixed

Completion of Every Election and Consecration Now Pending Will Make 13 New Bishops Since 1937

NEW YORK—Three bishops will be consecrated by the Presiding Bishop during September, it has been announced. They are the Rev. Dr. Edmund Pendleton Dandridge, Coadjutor-elect of Tennessee; the Rev. Dr. Henry Disbrow Phillips, Bishop-elect of Southwestern Virginia; and the Rev. Dr. Karl Morgan Block, Coadjutor-elect of the diocese of California. Dates set for the consecrations are September 20th, 27th, and 29th, respectively.

Dr. Dandridge will be consecrated in Christ church, Nashville, Tenn., the consecrators being, in addition to the Presiding Bishop, Bishops Maxon of Tennessee and Bratton of Mississippi. Bishops Hobson and Quin are to be the presenters. The Rev. Dr. C. J. Gibson and the Rev. J. F. McCloud will be the attending presbyters, and Bishop Clingman will read the Litany. Bishop Darst will preach.

The Presiding Bishop will go to Lynchburg, Va., to consecrate Dr. Phillips in St. Paul's church. His co-consecrators will be Bishops Jett and Mikell. Bishops Finlay and Juhan will present Dr. Phillips for the consecration. Bishop Penick will preach, and Bishop Goodwin will read the Litany. The attending presbyters will be the Rev. Messrs. Robert T. Phillips and Clayton Earl Wheat.

Dr. Block will be consecrated in Grace cathedral, San Francisco, the co-consecrators being Bishops Stevens and Freeman. Bishops Maxon and Dagwell will present Dr. Block, and Bishop Scarlett will preach. Bishop Remington will read the Litany. The attending presbyters will be the Rev. Messrs. H. A. Woolfall and S. D. Walters.

THIRTEEN NEW BISHOPS

If all elections and consecrations now pending are completed before November, there will be 13 new bishops since the last meeting of the House of Bishops at General Convention in 1937.

Already in office are Bishop Roberts of Shanghai, Suffragan Bishops Wilner of the Philippines and Heron of Massachusetts, and Bishops Brown of Southern Virginia and Carpenter of Alabama.

Elections now in the process of completion include the Rev. Malcolm Peabody, to be Bishop Coadjutor of Central New York; the Rev. Dr. Beverley D. Tucker, to be Bishop Coadjutor of Ohio; and the Rev. Dr. R. Bland Mitchell, to be Bishop of Arkansas.

In September a bishop is to be elected for Delaware and a coadjutor for Indianapolis.

Indianapolis Coadjutor to Be Elected September 21st

INDIANAPOLIS, IND.—September 21st, St. Matthew's day, has been set as the date for Indianapolis' special convention to elect a coadjutor, according to announcement by Bishop Francis in the diocesan magazine.

When the coadjutor is consecrated, Bishop Francis said, "the major part of the administrative affairs of the diocese will pass into his hands."

The tentative date for the election, September 24th, was changed to the anniversary of the Bishop's consecration 39 years ago. The convention will meet in the Church of the Advent here.

Anglicans Deed Emmanuel House, 33-Year-Old Social Service Center, to Romans

BOSTON—Emmanuel house in the south end of Boston, for 33 years an Anglican settlement house supported by Emmanuel church, has been given to the Roman Catholics. The original donor of the house, Mrs. Randolph Frothingham, according to the conditions of the gift, was to receive it back in the event that Emmanuel church no longer had use for it. This formality was complied with, and Mrs. Frothingham willingly turned the building over to the Roman Catholics.

The decision to dispose of the house was made by the Anglicans in charge of it, at a recent meeting. Facing the situation, they admitted that there are no longer any Episcopalians in the south end of Boston and that there are very many Roman Catholics. But the Romanists had no settlement house.

The only objection to the transfer, in the minds of the persons in charge, was a question as to how Mrs. Frothingham might feel about it. On being consulted, she very gladly agreed, since the Romanists had a real need for the building.

Cardinal O'Connell, Roman Catholic Archbishop of Boston, indicated his pleasure at the gift as exemplifying a fine spirit of Christian charity.

N. Y. Church Marks 100th Year

LOWVILLE, N. Y.—Trinity church of this city began celebrating the 100th anniversary of the founding of the parish on June 30th, when the rector, the Rev. Walter L. Bennett, presented 10 persons to Bishop Coley for confirmation. The parish was actually incorporated on September 24, 1838, and on September 24th of this year the anniversary celebration will be completed.

Change Date of Seabury Ceremony

ABERDEEN, SCOTLAND—The inaugural ceremony for the Bishop Seabury memorial, a recent announcement from the Bishop of Aberdeen and Orkney states, is to be held on September 2d. The date has been changed to this from September 6th in order to meet the wishes of the American ambassador in London.

Church to Coöperate in Youth Conference

Meeting at Amsterdam Next Year Will Emphasize Young People's Part in Ecumenical Movement

BY G. WARFIELD HOBBS

NEW YORK—In the current ecumenical activities youth has a prominent place. While a full year intervenes before the World Conference of Christian Youth to be held in Amsterdam, July 26 to August 3, 1939, the young people of practically all of the great faiths, responding to activities set in motion in the great Oxford and Edinburgh Conferences of 1937, are busily arranging for the choice of delegates and for the financing of this enterprise.

The Episcopal Church has taken a leading place in all the great ecumenical meetings of modern time. The Amsterdam conference offers one further opportunity and is peculiarly great in potential value within our fold because Episcopal young people have not been won by the secularism which dominates so many current youth movements. On the contrary there are many inescapable evidences that Episcopal young people are really interested in the great questions of religion and are willing and able to play an important role in any gathering which considers such questions.

The Amsterdam conference is under the auspices of the same groups which set up the Oxford and Edinburgh Conferences and is to be an attempt to bring the youth of Christendom together to consider our faith and the problems which it is facing in the present-day world. It is the feeling of those sponsoring the conference that European young people, especially in those countries now suffering religious persecution, need the encouragement which such a rallying of Christian young people will bring.

CHURCH HAS FIVE DELEGATES

Out of a total American representation of about 200, the Episcopal Church has been allotted five delegates. There will undoubtedly be other Episcopalians among the delegations from allied organizations but the real interest of the Department of Religious Education of the National Council is centered in the choice of the five. While every officer of the Department beginning with the executive secretary, Dr. Daniel A. McGregor, is keenly interested, the actual responsibility falls upon Miss Cynthia Clark, secretary for Young People's Work. The Department has the aid of the committee called the Council of Representatives of Youth Organizations and the real responsibility will be in the hands of this group. Our participation already has the blessing of the National Council and preliminary details to insure it are under way, but need some very practical coöperation which will be sought in intervening months by CRYO.

APPEAL SENT OUT

Miss Clark has mailed "To Young People and Leaders of Youth" an appeal for

Start Campaign for War Referendum Amendment

WASHINGTON (RNS)—Five peace organizations have issued a statement announcing a drive in the 1938 congressional elections in favor of the Ludlow war referendum amendment and against any modification of the neutrality law.

The five organizations are the National Council for Prevention of War, the Women's International League for Peace and Freedom, World Peaceways, the Fellowship of Reconciliation, and the Keep America Out of War Congress.

Sign Language Used During Ordination of Deacon Who Will Serve Deaf in S. Ohio

COLUMBUS, OHIO—With the Rev. Canon Gilbert P. Symons of Cincinnati reading the sermon orally and the Rev. Herbert C. Merrill, missionary in the dioceses of Central New York, Albany, Rochester, and Western New York, giving it in sign language, the deaf of this city witnessed in Trinity church the ordination to the diaconate of Bengt Olof Georg Almo by Bishop Hobson of Southern Ohio.

Mr. Almo came from Sweden a few years ago. He was an ordained minister to the deaf there. He will be missionary to the deaf in the diocese of Southern Ohio.

Mr. Almo was presented by the Rev. Warren M. Smaltz, missionary to the deaf in the dioceses of Bethlehem, Erie, Pittsburgh, and Harrisburg. The Litany was read by the Rev. Anson Phelps Stokes, Jr., rector of Trinity church; the Epistle by the Rev. Arthur O. Steidemann, missionary to the deaf in Missouri.

Bishop Hobson, celebrating the Holy Communion, was assisted in the distribution by the new deacon and by the Rev. Messrs. Merrill and Smaltz.

Vacancies in the ranks of the deaf clergy are difficult to fill. The vacancy caused by the recent death of the Rev. Horace B. Waters [L. C., July 27th], missionary to the deaf in the diocese of Michigan, who died June 30th, has not yet been filled. The difficulty is chiefly a lack of trained men.

Some of the difficulty, however, is due to lack of funds. Contributions to the work should go to the Reinforcement Fund of the Conference of Church Workers Among the Deaf, of which the Rev. A. O. Steidemann, 5780 W. Florissant avenue, St. Louis, is treasurer.

coöperation. It invites interest and inquiry from young persons under 25, and urges that adults inform themselves and spread interest among young people of their acquaintance within the Church. The immediate need is widespread information, and Miss Clark formally invites all within the Church who believe that the Episcopal Church should take its part in this great movement to spread religious knowledge and interest among the youth of the world in these difficult times, write to her for information at Church Missions house, 2814 Fourth avenue, New York.

Deny German Groups Church Government

Reich Authority Declares Illegal All
Unofficial Bodies Administering
Religious Affairs

BY HENRY SMITH LEIPER
Executive Secretary, Universal Christian Council

NEW YORK (RNS)—According to the *Frankfurter Zeitung*, the national minister for Church affairs, appointed by the Hitler government to control the Churches, has now announced that no Church groups have the right to exercise the prerogatives of Church government.

Because the German Evangelical Church, to which this decision applies, has long had a state relationship there have been many adjustments required since the setting up of a totalitarian State in 1933. The very wide disapproval of the type of man chosen by Hitler to control the Church—Jaeger, Reichsbishop Mueller, and Hans Kerrl being excellent examples—has led to the setting up of many independent bodies of genuine Churchmen for the purpose of regulating Church life.

The old Prussian union of the Evangelical and Reformed Church set up such a body on February 10, 1936. In the Rhine-land and Westphalia, likewise, similar governments have been set up. These were apparently legally justified by the interpretation then put upon the so-called Church "law for the surety of the German Evangelical Church."

These and all other like bodies are not only now declared illegal, but it is stated that they have never been legal and therefore no appeal to precedent will be entertained.

A prominent German now in this country, when asked to comment on the significance of this decision, said:

"Each minister is now confronted with the fact that the secret police can interfere with his work legally at any time. No sincere man can escape the danger of arrest, since all normal Church life is now illegal."

Missionary Conference to Meet at Adelynrood on August 12th

SOUTH BYFIELD, MASS.—Bishop Creighton, Coadjutor of Michigan, will make the opening address and conduct the day of devotion at the missionary conference to be held at Adelynrood, the house of the Society of the Companions of the Holy Cross, August 12th, 13th, and 14th. The subject of the conference is Open Doors to the Winning of the Kingdom.

Other speakers will be the Rev. Edmund L. Souder of Iching, China; Mrs. Frank W. Creighton; Miss Josephine F. Bumstead; Deaconess Harriet English of the Virgin Islands; Dr. Margaret C. Richey of Changshu, province of Kiangsu, China; the Rev. Dr. Frederick P. Houghton, executive secretary of the diocese of Pennsylvania.

The chairman of the missionary conference is Miss Charlotte L. Brown.



NEW COMMUNITY CENTER
The picture shows the main entrance of the new building at Corpus Christi, Tex.
(Swafford Photo.)

Corpus Christi, Tex., Church Dedicates Civic Center to Be Used by Whole Community

CORPUS CHRISTI, TEX.—The Church of the Good Shepherd has just dedicated a magnificent building to be known as the Corpus Christi civic center. The project, begun as a parish house, was changed so that the entire community could benefit by it.

The building is Gothic in design, with a central tower. It contains a large auditorium, fully equipped stage and dressing rooms, kitchen from which may be served 200 persons, offices, regulation handball court, showers and locker rooms, game room, two large parlors, and a free clinic for indigent children.

The unique feature of this project is the interdenominational board that controls its operation. The president is a Roman Catholic, the vice-president is a member of the Christian Church, and members at large were chosen from practically every denomination in the city.

About 30% of the money raised was given by people outside of the Episcopal Church. The Church of the Good Shepherd has the exclusive use of the building on Sundays, but during the week will share its use with the community at large. During the first month of operation, more than 5,000 people used this building.

Recital Continues During Sermon Time

PONTIAC, MICH.—An interesting service was held in All Saints' church, Pontiac, on July 24th, when D. H. Nelson, of the Wilson Presbyterian church, Perth, Scotland, played a recital. Mr. Nelson played the prelude, continued his recital during the period usually given to the sermon, and completed the program following the conclusion of the service.

Mr. Nelson, who is well known throughout the British Isles, is taking a pleasure trip through the United States this summer.

Nationalist Tendency Hit by Bishop Ingle

Tells Evergreen Conference Social
System Must Make Character Its
Objective Rather Than Cash

EVERGREEN, COLO.—Character rather than cash must be the future objective of the American system, if the present society is to be preserved, Bishop Ingle, Coadjutor of Colorado, told the annual Evergreen conference of Church workers here on July 19th. Bishop Ingle voiced sharp criticism of the tendency in the world today toward "exalted nationalism." He pointed especially to Germany and Italy as examples of this tendency.

"Seeing, as we must, what these types of exalted nationalism do," he added, "we must build an altogether different type. I have the greatest confidence in the future of our nation; her golden days are not behind her. But we must recognize that we are in the midst of a social and economic revolution which holds great implications for the future."

"The great need of our nation today is religious, not economic. There has been too much waving of the flag, too much talk about our rights and privileges, and too little of our duties and responsibilities. We must make the building of character and not the obtaining of cash the great objective of our nation in the future if America is to make her God-ordained contribution to the world."

MISSIONARY GIVES COURSE

The Rev. Harold L. Bowen, rector of St. Mark's church, Evanston, Ill., is chaplain of this year's conference. One of the most interesting members of the conference is Sister Anita Mary, OSA, of Wuchang, China, a member of the famous Boone family. She is giving a course on the work of the Church in the East, especially in China, where she has worked for half a century.

AUXILIARY DAY

Eleven states were represented among the 225 Churchwomen who assembled at the conference center on July 18th. The day is set aside annually as a day for the Woman's Auxiliary, and the attendance represents the largest in the history of the custom.

"The Church has given woman her position in the world today," the Rev. Dr. Harold L. Bowen, rector of St. Mark's church, Evanston, Ill., told the group. "From the beginning of the history of the Church, woman took her position in the labors of the Church. She reached her position of equality with men, her position of affection and reverence, through work."

PRaises CHURCHWOMEN

"She gained her salvation through work and she gained her position of honor not by her demands of her so-called woman's rights, but because she proved beyond a shadow of doubt that Christendom could not succeed without her."

"It is not a mere accident that the Church has so many women's organizations. This is just as it should be. It is woman's act of gratitude to Jesus for all He has done for woman."

Arms Embargo Asked By Friends of China

Rhode Island Group Asks Heads of Government to Prevent Profiting By Slaughter of Non-Combatants

PROVIDENCE, R. I.—Believing that Japan is guilty of brutal and unnecessary slaughter of Chinese non-combatants and that American raw material should not be used in the manufacture of weapons to carry on this slaughter, a group of Providence residents, largely returned missionaries from China, recently organized themselves into the Friends of China and issued a petition addressed to the President. They asked, in effect, an arms embargo against Japan.

The fact that American interests are cold-bloodedly profiting by the wanton destruction of the innocent victims of Japanese aggression was deplored in the statement to the President.

The Friends of China, after sending off the petition, drew up a statement which is to be printed on postcards and distributed to sympathizers with China. The postcards, addressed to the President or to Secretary Hull, will merely have to be signed and dropped into a mailbox to bring to the government heads an urgent plea for intervention in the sale of war materials to Japan.

HOPE OTHERS WILL JOIN

It is the hope of the Providence Friends of China that other groups will be organized in other centers, such as theirs, which is headed by L. Newton Hayes, divisional director of the Providence YMCA. Mr. Hayes and his wife are both former China missionaries.

The petition has a last paragraph which may or may not be included in the signer's expression of protest. This paragraph puts the signer on record as expressing solidarity with workers who refuse to handle war supplies destined for Japan and gives his moral support to financial interests which refuse credit to Japan.

Below is the text of the petition:

"Whereas, the United States of America and many other nations have indicted Japan as the violator of the Nine-Power treaty and the Kellogg pact, in the present Sino-Japanese conflict, fomented by the military party of Japan, and have repeatedly protested against the bombings of undefended Chinese cities and the unnecessary slaughter of Chinese non-combatants; and

"Whereas, we feel put to shame that American raw materials are being used to manufacture weapons of war for Japan, American planes are being used to carry American-made bombs for the destruction of Chinese civilian population, American shells are loading Japanese guns, and America is supplying to Japan huge quantities of scrap iron, oil, trucks, and other materials used in the furtherance of the war, over and above the amounts of our normal trade of recent years; and

"Whereas, we sympathize with the Chinese people in their desire to build up an independent, democratic state, an end gravely threatened by the present aggression of

Hawaiian Missionaries to Get Furloughs This Year

DAVENPORT, IA.—Because the missionaries in Hawaii find it almost impossible to get time off for furloughs, the Rev. Dr. Charles Herbert Young of this city plans to give a year of his time, without cost, to his friend Bishop Littell, and in this way provide supply for the missionaries. He will sail soon.

Fr. Young, former president of Howe school, goes first to Iolani school, where he will relieve Headmaster Stone, who plans to return to this country for graduate work. The latter has had no holiday in eight years.

Japan, and deplore the traffic which makes it possible for certain American interests to profit from the wanton destruction of the innocent victims of Japanese aggression;

"Therefore, we, the undersigned, respectfully petition the President of the United States, in accordance with the principle of his good neighbor enunciation, and in the interest of the people of the United States, China, and Japan, to take every practicable means, direct or indirect, to bring to an end a traffic from our country which is compelling us to be a partner in the destruction of the Chinese people."

OPTIONAL PARAGRAPH

The optional paragraph reads as follows:

"And we desire to go on record as expressing our solidarity with seamen, longshoremen, and all other workers and labor organizations

China Fund Reaches \$196,906

NEW YORK—The China Emergency fund amounted to \$196,906.96 on July 22d.

A recent letter from M. P. Walker, treasurer of the China mission, says:

"The need which we visualized last October for the China Emergency fund of \$300,000 was very small as compared with the need that there will be during this summer and next fall and winter."

which refuse to handle munitions, war supplies, and raw materials destined for Japan, and throw our moral support behind financial, industrial, and other interests which refuse to lend money, extend credit, or sell war materials to Japan."

POSTCARD STATEMENT

Below is the statement which is to appear on the postcards:

"Dear Sir:

"May I respectfully urge you to do everything in your power to aid in bringing to an end the war-sustaining traffic between our country and Japan, a traffic which is making the United States a partner in the Far-Eastern conflict, and which is so wantonly destroying the lives and the property of the Chinese people with whom we have long had the most friendly relations."

Devise Novel Offering System

LONGMONT, COLO.—The Woman's Auxiliary of St. Stephen's church here has devised a sunshine offering. Each day the sun shines, the women drop a coin into their sunshine offering box. This is in addition to the customary blue box of the United Thank Offering.

Petition President to Stop Arms Shipments

Four Bishops, 32 Other Clergymen, and 325 Laymen Sign Kanuga Plea for Executive Action

GANUGA LAKE, N. C.—Believing the people of the United States applaud the action of the United States in appealing to the manufacturers of airplanes not to sell to nations bombing civilian populations, the members of the Kanuga adult and clergy conferences which met here July 9th to 23d, petitioned the President to put a stop to such shipments.

The petition, which bore the signatures of Bishops Finlay of Upper South Carolina, Thomas of South Carolina, Gribbin of Western North Carolina, and Darst of East Carolina, and the Rev. Dr. E. P. Dandridge, Bishop Coadjutor-elect of Tennessee, pointed out that such action would deliver this nation from the self-contradictory position of insisting on law and order and, at the same time, supplying weapons for international chaos.

The petition read as follows:

"Whereas, we believe that the majority of the people of the United States applaud the action of our government through its state department in appealing to the manufacturers of airplanes not to sell to nations which are bombing civilian populations; and,

"Whereas, there are being shipped to such nations from the United States vast quantities of scrap iron, iron and steel, oil, cotton, and other war materials;

"Therefore, we, the undersigned, respectfully request the President to take such action as may put a stop to such shipments and thereby deliver the United States from the self-contradictory position of insisting on law and order, and at the same time supplying the means for international lawlessness and murder."

In addition to the gentlemen already listed, 31 clergymen and 325 laymen, who had come to the conferences from states along the Eastern seaboard, from New Hampshire to Florida, signed the document.

All of the bishops who signed the petition were leaders at the conferences. Other leaders were Dean Nes of Christ church cathedral, New Orleans, La.; the Rev. Walter Clem, Macon, Ga.; the Rev. Henry McNulty, Soochow, China; and the Rev. Arthur M. Sherman.

Members of the conferences contributed \$400 toward the Church's fund for the relief of Chinese.

Good Friday Offering Higher Than in All But One of Past Four Years

NEW YORK—Higher than any of the totals of the last four years, excepting only last year, is the total of \$21,100.34, the amount of 1938 contributions to the Good Friday offering received up to June 30th, according to a release just made public by the National Council. When all parishes have sent in their contributions, the total, it is expected, will surpass last year's.



OUTDOOR CHAPEL

This is the new summer chapel at Cedar Mountain, N. C.

Late Bishop Capers Honored by Erection of Rustic Stone and Log Chapel in N. C. Hills

CEDAR MOUNTAIN, N. C.—A little rustic chapel of stone and logs, known as Faith memorial chapel, has just been erected near here to the memory of the late Bishop Capers, who used to spend his vacations in this locality. The chapel, the eighth erected under the leadership of the Rev. Dr. A. R. Mitchell, is to take the place of one erected many years ago by Bishop Capers and now fallen into decay.

Two years ago, in visiting Cedar Mountain, where families from Aiken, Greenville, and Charleston have summer homes, Dr. Mitchell found that many of his people were without church services. He held a service on the porch of one of the residences. The encouraging response led to plans for the new chapel. Large contributions were immediately received for carrying out the work.

Paul J. Oeland drew the plans for the chapel, which has an open nave and enclosed chancel. Dr. T. D. Stone of Greenville superintended the erection, Arthur Mackey of Greenville gave a small organ, and books with a simple service have been secured.

The first service was held July 10th. Bishop Gribbin was in charge, assisted by Dr. Mitchell.

Plan Establishing Concordat Between Lithuania and Rome

PARIS (RNS)—Negotiations are in progress for establishing a concordat in Lithuania. Relations between Kowno and the Vatican were broken off 10 years ago when the Lithuanian government summarily expelled the head of the Roman Catholic Church in Kowno.

Since the present prime minister is a Roman Catholic priest, the Abbot Mironas, it is expected that the negotiations will advance rapidly. The only difficulty is related to Catholic youth organizations. It is anticipated that the Roman Catholic faculty of theology will be restored, embracing also a liberal arts section.

Vacation School in Teaneck, N. J.

TEANECK, N. J.—Forty-eight children enrolled in the vacation church school conducted in the new parish house of St. Mark's church here. The oldest group studied "our living Church"; the intermediates had a course on old Bible homes and homes today; and the primary division learned about God as revealed in nature.

Heavy Refugee Loss in Wuchang Bombing

Five Japanese Bombs Land on New Site of Central China College; No Missionaries Hurt

NEW YORK—Loss of life among refugees was exceedingly heavy, though no one of the mission staff at Central China college, Wuchang, China, was injured July 19th, when five Japanese bombs landed on the new site of the college. This land, purchased in 1936, is south of the old city wall and about three minutes' walk from the present buildings, which are on Boone compound.

The college, normally in Wuchang, has been moved to Kweilin, according to a telegram from Bishop Gilman received July 22d. The college closed its spring term according to calendar, late in June, it is believed, and so classes would not have been in session during the bombing. Kweilin is 500 miles southwest of Wuchang and is the capital of the province of Kwangsi.

American members of the college staff who were in Wuchang and are now moving to Kweilin include John L. Coe of the mathematics department, who also has administrative duties, and John B. Foster of the English department. He was one of the small group who visited the army headquarters in Shansi a few months ago. Mr. Coe came from Ann Arbor, Mich., and has been on the China staff since 1923. Mr. Foster, 1934, is from Faribault, Minn. The Rev. Charles A. Higgins of Beckley, W. Va., 1937, was appointed to the Central China college staff last February but is probably remaining in Hankow.

Some of the Chinese staff are known to many American Churchpeople, notably the president, Dr. Francis C. M. Wei, who has been in the United States and expects to return to China early in August, and Samuel T. Y. Seng, librarian of Boone library and head of the library school. Dr. Pu Huang, dean of the school of education, has been acting president in Dr. Wei's absence. Dr. Wei's family have gone to Kweilin.

The Wuhan cities had their first air raid last September 24th and have been bombed at intervals ever since, but the raids of July 13th and 19th were unprecedentedly severe, especially in Wuchang.

THREE SCHOOLS IN COLLEGE

Central China college (its Chinese name is Hua Chung) is made up of three schools, affiliated since 1924: the school of arts (formerly Boone college), belonging to the Episcopal Church; the school of science, maintained by Yale-in-China; and the school of education, supported by English Wesleyans. There are normally around 200 students, a few more men than girls, but early last winter Hua Chung received an influx of refugee students and teachers from some 17 other schools and colleges in eastern China, raising the enrolment to 340.

Most of these later went on further west, to Chengtu in Szechuan province, and

Hua Chung opened last February 14th for the spring term with 140 students. The compound had been occupied by two or three hundred refugees during the six-weeks' winter vacation. On reopening the college in February a ruling was made that no student could be accepted who did not have someone, relative or friend, resident in one of the Wuhan cities, who would be responsible for him or her in case of emergency.

Kweilin is in the English diocese of Kwangsi-Hunan, where Bishop Stevens has been ordinary since 1933. The Church of England work is under the Church missionary society.

Religion and Family Life to Be Theme of Michigan W. A. Meeting

DETROIT—Religion and Family Life is the theme announced by the Woman's Auxiliary of the diocese of Michigan for the annual conference of Churchwomen to be held September 21st and 22d in the Girls' Friendly society holiday house, Pine lake. Women from all parishes and missions in the diocese are eligible to attend, but since accommodations are limited, the officers of the Auxiliary are urging early registration.

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Prof. Paul Tillich to Deliver First of Kellner Lectures This Year at Cambridge Seminary

CAMBRIDGE, MASS.—Prof. Paul J. Tillich, of the Union theological seminary, is to deliver the first of many courses of lectures made possible by the \$50,000 gift of Prof. Max Kellner to Episcopal Theological school. In his will, Professor Kellner established a Kellner lectureship. Income from the legacy, it is expected, will enable the Episcopal Theological school to secure a special lecturer each half year or to import a lecturer from Europe.

The fund makes it possible for the seminary to secure able men in various fields to supplement work in subjects which cannot easily be covered by the resident faculty.

Professor Tillich's course, *The Kingdom of God and History*, will be delivered during the first half of the coming academic year.

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Elect Vicar, 35, as Bishop of Colombo

Dean Beekman of Paris Represents American Clergy at Unveiling of Window in Memory of George V

LONDON—A 35-year-old vicar, the Rev. Cecil Douglas Horsley, St. John the Evangelist's, Upper Norwood, a suburb of South London, is to be consecrated Bishop of Colombo, Ceylon. On July 13th he was elected at the meeting of the diocesan council. He is to succeed Bishop Garnier who resigned lately because of ill health.

Mr. Horsley worked in a city office for two years before going to Cambridge, from where he was graduated. He had served two curacies when the Archbishop of Canterbury appointed him to the Norwood parish.

AMERICAN WINDOW DEDICATED

A window given anonymously by five Americans to the memory of King George V was unveiled July 12th in Winchester cathedral by the American ambassador, Joseph Kennedy. The principal subject of the window is the sovereignty of Christ.

Among those who took part in the service at the time of the unveiling were the Bishops of Winchester and Southampton, the deans of Winchester and Windsor, and the dean of the American pro-cathedral in Paris, the Very Rev. Dr. Frederick W. Beekman. The latter represented the American clergy.

The Bishop of Winchester dedicated the window, the dean of Windsor paid tribute to the late king, speaking from personal knowledge.

CANTERBURY ASKS PRAYER FOR JEWS

The Archbishop of Canterbury alluded to the "devilish" methods adopted against Jews in Vienna in his address to the diocesan conference on July 11th. At the same time he expressed the wish that Churchmen should join their Jewish brethren in prayer to God on July 17th on behalf of those who are cruelly suffering by reason of their race or religion.

"I have," said his Grace, "just been reading the accounts of eye witnesses of what has recently been happening in Vienna, and I can only describe the methods which have been put before me by the word 'devilish.' It is indeed strange that such things should be happening in civilized countries in this 20th century. It sometimes looks as if the world were, for the present, under the dominion of evil spirits. One of the chief of these evil spirits is the spirit of fear."

Mark Centennial in Granville, Ohio

GRANVILLE, OHIO—The parishioners of St. Luke's church, Granville, in the diocese of Southern Ohio, observed the 100th anniversary of the consecration of their church on July 17th. The actual date of the consecration was July 15, 1837, the consecrator being Bishop McIlvane of Ohio. The church is known as a notable example of classical ecclesiastical architecture.



CALVARY CHURCH, FLETCHER, N. C.

Open \$25,000 Church in Western North Carolina

FLETCHER, N. C.—Built at a cost of \$25,000 to replace the old church burned three years ago, Calvary church here was opened for services on July 17th, when Bishop Gribbin of Western North Carolina celebrated Holy Communion. A brick structure seating 300 persons, this rural church uses the tower of the old building, the only part of that building not destroyed by the fire.

The \$25,000 cost of the new church does not include memorials, altar, chancel furniture, pews, windows, and other items which have been presented it. Except for \$8,000, the amount of insurance coverage on the old church, the cost is being raised by subscription.

The old church building was consecrated August 21, 1859, and it is hoped to have the new one consecrated on that day this year.

Bishop Gribbin also preached here on July 17th. He was assisted in the Morning Prayer service by the Rev. C. F. Boynton, chaplain of Christ school, Arden. The present rector, the Rev. Lynne B. Mead, who only recently took charge, was prevented by illness from being present at the opening.

Shortly after the opening of the church, \$500 was given to help pay off the remaining debt. The money was given by John E. Schley, senior warden, who had won it in a contest.

Nanking Missionary Arrives in Vancouver, B. C., on Furlough

NEW YORK—The Rev. John Magee, who has been in Nanking since long before the siege and fall of that city, and all through the Japanese occupation until a few weeks ago, is now on furlough. He arrived in Vancouver the middle of July, stops to see his people in Pittsburgh, goes on to join his wife and boys in England, and returns to the United States in the fall.

Remaining in Nanking is the Rev. Ernest Forster whose wife was recently allowed to join him there, and Miss Bessie Sims, evangelistic worker, who returned with Mrs. Forster.

Dedicate Dormitory at St. Mary's

NEW YORK—A new dormitory for boys at St. Mary's summer home, Keypoint, N. J., was dedicated on the Fourth of July by the Rev. Granville M. Williams, rector of the Church of St. Mary the Virgin.

Call Issued for Meeting of House of Bishops in Fall

NEW YORK—The Presiding Bishop, after preliminary inquiries, has issued the formal call for the meeting of the House of Bishops to convene in Memphis, Tenn., November 2d and 3d. The meeting will be preceded by a quiet hour conducted by the Bishop of Missouri on November 1st in St. Mary's cathedral.

Among the matters to be considered and acted upon are the following: resignation of bishops; vacancies in missionary districts; and "the transaction of any other business that may be lawfully presented at such session."

Miss Hicks, Puerto Rico Hospital Head, Retires

NEW YORK—Miss Ellen Thompson Hicks, superintendent of St. Luke's hospital, Ponce, Puerto Rico, retires August 1st after 33 years of missionary service, 113 in the Philippines, the rest in Puerto Rico.

Miss Hicks will be 72 on September 9th. She is one of North Carolina's missionaries, born in Oxford, where she attended the Oxford seminary before training as a nurse in the Philadelphia hospital. She was a member of St. Stephen's parish, Oxford, in 1905 when, after a few years of work in Pennsylvania hospitals, she received her appointment for the Philippines and arrived in Manila May 30th. She came home for a year in 1906-07, troubled by anemia, but soon recovered and returned as superintendent of the University hospital, later called St. Luke's, which was established by Bishop Brent.

After 13 years in a tropical country, her health was so far affected that she returned to the United States expecting to retire from missionary life, but when she was asked to meet an emergency by going to Puerto Rico for three months she accepted at once, and stayed 20 years.

She has been through an earthquake which damaged the hospital, and a hurricane which practically destroyed it. She has seen the worn-out old building replaced by a well-equipped modern one.

Seamen Honor "Mother Roper," Veteran Church Institute Worker

NEW YORK—Mrs. Janet Roper, known to seamen as "Mother Roper," celebrated her 40th year of work for sailors on July 12th. The head of the missing seamen's bureau, Mrs. Roper has been connected with the Seamen's Church institute since 1915; she began her work as a volunteer at the Boston seamen's friend society when only 17 years old. Subsequently, she worked at Gloucester, Mass., and at Portland, Ore., for the benefit of men of the sea.

The 40th anniversary was marked at the Seamen's Church institute by an informal reception, given by the 200 employees of the institute. Seamen from all over the world either attended or wrote letters to Mrs. Roper.

Quakers Condemn Refusal of Citizenship to Objectors

PHILADELPHIA (RNS)—A statement issued here by the American Friends service committee terms the refusal of citizenship to conscientious objectors a threat to religious freedom, and indicates a possible drive to secure a reversal of judicial opinions upholding such refusals.

"Friends," the statement declares, commenting on one case of this nature, "will regret the refusal of citizenship to Dorothea Zukierelli of Cincinnati because she held conscientious objection to bearing arms. This action against a member of the Society of Friends raises the constitutional issue of freedom of conscience in the United States."

Legal opinion on the subject, including a five-to-four Supreme Court decision on a previous case, is divided, the statement points out.

The Rev. Angelo Benvenuto, pastor of Italian Christian Pentecostal church of Little Falls, N. J., was denied citizenship on July 20th by Judge Robert H. Davidson because he said he had religious scruples against bearing arms. Appearing before the Passaic county naturalization court for final hearing on citizenship application, the clergyman stated it was against his principles to take human life.

"I am willing to do anything else for the United States in the event of war in my capacity as a minister," he told the court and federal examiner John P. Ryan.

"That's not enough," asserted Judge Davidson. "Americans born here must bear arms and naturalized citizens can't be put into a separate category."

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Conflict Between State and Church Settled in France, Cabinet Member Reports

PARIS (RNS)—M. Camille Chautemps, several times premier of France, in an interview given to the *XX Siècle*, stated that the conflict between Church and State in France is now a matter of the past.

He referred to the state reception given to Cardinal Pacelli during his visit to France in 1937, which greatly impressed the Vatican, and cited the very favorable collaboration which exists between the Roman Catholic Church and the social and political forces in France in their common efforts for the maintenance of the fundamental principles of democracy, and compared this to the tribulations to which the Roman Church is exposed in other countries.

M. Chautemps explained that this favorable coöperation between Church and State is largely due to the fact that relationships between them are based on mutual freedom and voluntary effort. The Church in France, he said, can be expected to increase its influence in French life through those properties which belong to its spiritual ministry.

The interview is regarded as the more significant in view of the fact that M. Chautemps is at present a member of the Daladier cabinet, which has the support of the Popular Front parties.

75 Pupils Attend First Session of DeVeaux Summer Choir School

NIAGARA FALLS, N. Y.—Seventy-five boys attended the first session of DeVeaux summer choir school, which closed on July 13th. The session was held at DeVeaux school here, the pupils having full use of buildings and grounds for their classes and recreation. The Very Rev. Austin Pardue, dean of St. Paul's cathedral, Buffalo, delivered the certificates and addressed the boys.

Ralph A. Harris directed the school, assisted by Dewitt C. Garretson, Abram Butler, Jr., and Robert Noehren. Morning hours were devoted to vocal training and afternoons were given over entirely to recreation.

Companions Admit Eight Candidates

NEW YORK—Eight candidates were formally admitted as associates of the Companions of the Holy Saviour on July 21st at St. Augustine's chapel in this city, the associate chaplain officiating. The chapel was filled to capacity for the admission of this unusual number of candidates; in the past the increase has come by ones and twos.

Alabama Church Marks 50th Year

GADSDEN, ALA.—The Church of the Holy Comforter, Gadsden, of which the Rev. John C. Turner is rector, celebrated its 50th anniversary July 24th. Holy Communion was celebrated by Bishop Seaman of North Texas, one-time rector of the parish, in memory of former bishops of the diocese and rectors and members of the parish.

Ralph Hollenbeck, Noted Layman, Dies

Southern Ohio Church Leader Was Elected to National Council by 1934 General Convention

SPRINGFIELD, OHIO—Ralph Wheeler Hollenbeck, noted layman, died at his home here July 27th. He suffered a relapse when thought to be improving from a heart condition. He was 57 years of age.

Born in Circleville September 19, 1880, he was graduated from Wittenberg college, Springfield, in 1901. He was well known as a business executive, manufacturer, and banker, and culminated many positions of leadership in Church affairs with election to the National Council of the Church at the 1934 General Convention.

Mr. Hollenbeck was senior warden of Christ church here, a member of the Bishop and chapter of the diocese, and a trustee of the Church foundation. He was known nationally for his work in connection with Everyman's Offering, and was a deputy to the General Conventions of 1934 and 1937.

Mr. Hollenbeck is survived by his wife, a daughter, and two sons.

11 Pi Alpha Chapters Instituted, Council Hears

HARRISBURG, PA.—Eleven chapters have been instituted since the last meeting of the supreme council of the Pi Alpha fraternity, according to a report made at the fifth annual meeting of the council held July 11th and 12th at Pi Alpha house, Buena Vista Spring.

The fraternity now has 31 chapters in 10 states, making it the first national Greek letter Christian society for young people of the Episcopal Church.

Members of the body, which was incorporated under the laws of the state of Maryland this past year, selected the following officers: president, the Rev. Arthur G. W. Pfaffko, Church of the Transfiguration, Blue Ridge Summit, Pa.; honorary presidents, Bishop Brown of Harrisburg, Bishop Strider, Coadjutor of West Virginia; Bishop Fiske, retired; Bishop Coley of Central New York; and Bishop Sturtevant of Fond du Lac.

The Rev. Dr. J. Warren Albinson, Trinity church, Elkton, Md., was selected as chaplain. Secretary is to be the Rev. Lloyd S. Charters, Emmanuel church, Norwich, N. Y.; and treasurer, the Rev. Samuel H. Sayre, St. Mary's church, Williamsport, Pa.

A step forward in the development of the fraternity, it was felt, was the granting of the petition from the dioceses of Central New York and Harrisburg for diocesan conclaves.

Pi Alpha camp, which closed immediately prior to the council meeting, was very successful. It has 48 boys in attendance. Next year, it was decided because of popular demand, there will be four camps of one week each during July.

NECROLOGY

May they rest in peace.

FRANK E. BRANDT

ROCK ISLAND, ILL.—Frank E. Brandt, Churchman, former parish priest, radio commentator, and associate editor of the *Argus*, died at his home here July 19th after an illness of several months. He was 68 years old.

Through his Church work, newspaper

work, and daily talks over radio station WHBF, Mr. Brandt was known to thousands of persons.

Mr. Brandt was born August 10, 1869, in Hamilton, Ohio, the son of Thorwald E. and Mary Erwin Brandt. He received his early education in the Hamilton public schools and at Morgan Park military academy, Morgan Park, Ill. In 1887 he entered Cornell to study law. He never, however, took up the practice of law.

Leaving the university, he lived for a year in California before returning to his home town to begin a newspaper career on the Hamilton *Daily Democrat*. He was later city editor of the Hamilton *Daily Republican*.

Having become affiliated with Trinity

church, Hamilton, he first served as a vestryman. In 1896, he resigned his newspaper position to enter Western theological seminary, from which institution he was graduated in 1899. He later received the degree of Doctor of Sacred Theology from the seminary.

In 1899 he was ordained deacon and then priest by the late Bishop McLaren. He had already been instrumental in building a church in Wilmette, Ill., and now he was placed in charge of the congregation. In 1902 he went to St. James' church, Marshall, Minn.

He held several other charges before, in 1920, requesting to be deposed that he might again enter newspaper work. The late Bishop Anderson granted the request,

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whereupon Mr. Brandt went to work for the *Chicago Journal* as reporter.

At the time of his death, Mr. Brandt was senior warden of Trinity church here. He had served many years as vestryman. In 1934 and in 1937 he was a representative of the diocese of Quincy at the General Conventions in Atlantic City and Cincinnati.

Mr. Brandt is survived by his widow, Gladys I. Brandt, his daughters Gwendolen and Mary, and a son Kenneth.

Funeral services were held in Trinity church, where hundreds of friends and representatives of Church, civic, and social bodies gathered to pay tribute to his life.

GEORGE M. WILLIAMS

BERKELEY, CALIF.—George Morgan Williams, layreader who used to serve the churches in Brentwood and Martinez and

one of the founders of St. David's mission in Pittsburgh, died June 27th of heart attack in Shanghai, China, where he had gone in February to make a survey of the mission field. He was 65 years old.

Born in Susanville, Mr. Williams was educated at Stanford university and the Harvard school of social service. Following his marriage to Lydia Allen, he lived for many years in Las Cruces, N. M., but in 1924 he returned to California, where he was made a layreader by Bishop Parsons.

He was active in the work of All Souls' church, teaching in the Sunday school and serving at the altar, in addition to acting as a member of the Bishop's committee for the Chinese mission.

Deeply interested all his life in missionary work, particularly among the Chinese, he had planned to return here this month to settle his affairs and then to devote the

remainder of his life to work with the Church in China. He was living with missionary friends at the time of his death, and had found a great desire on the part of the Chinese to learn the teachings of Christ.

Mr. Williams is survived by his wife and three children. Services were held June 30th at All Souls' church in his memory.

Present Three Memorials

WELLSVILLE, N. Y.—Three memorials—a bishop's chair, a kneeling desk, and a lavabo bowl—were recently presented to St. John's church here, the first two in memory of Mr. and Mrs. Paul Thornley Norton, former members of the parish. Their four children were the donors. On the third Sunday after Trinity the Rev. L. A. Peatross, rector, presented and blessed the memorials. The bowl was given in memory of Edwin Norton Peatross.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

DAWLEY, Rev. POWELL M., is curate at St. David's Church, Roland Park, Baltimore, Md.

HART, Rev. Dr. EARL RAY, formerly rector of Trinity Church, Michigan City, Ind. (N.I.); to be rector of Trinity Church, Louisville, Ky., effective September 1st. Address, P. O. Box 401, Louisville, Ky.

NEW, Rev. ALBERT, rector for 23 years at Grace Church, Waynesville, N. C. (W.N.C.); has accepted a call to be rector of the Church of the Ascension, Clearwater, Fla. (S.F.), effective October 1st.

THOMAS, Rev. LOUIS O., formerly rector of St. John's, Winnsboro, St. Stephen's, Ridgway, and St. Peter's, Great Falls, S. C. (U.S.C.); to be rector of All Saints' Church, Homewood, Birmingham, Ala., in August.

WYATT, Rev. JOHN R., recently ordained deacon, is curate at St. John's Church, Larchmont, N. Y. Address, 6 Roosevelt Ave.

SUMMER ACTIVITIES

KATES, Rev. FREDERICK W., is in charge of St. Mary's of the Harbor Church, Provincetown, Mass., until September 15th. Address, 198 Bradford St.

KRUSEN, Rev. HENRY P., is in charge of St. Peter's Church, Third and Pine Sts., Philadelphia, Pa., during August.

STIMPSON, Rev. KILLIAN A., rector of St. Mark's Church, Milwaukee, Wis., will be in charge of St. James', Prouts Neck, Me., during August.

WALTERS, Rev. ARTHUR L., is acting as supply chaplain at the Good Samaritan Hospital, Los Angeles, Calif., until September 6th. Address, 2322 Lemoyne St.

SUMMER ADDRESS

COPELAND, Rev. DON H., rector of St. Alban's Church, Cleveland Heights, Ohio, should be addressed at 157 St. Pauls Place, Brooklyn, N. Y., until September 1st.

NEW ADDRESSES

HUSTON, Rt. Rev. S. ARTHUR, D.D., formerly 512 Burke Bldg.; 1008 American Bank Bldg., Seattle, Wash.

BROWN, Rev. CHARLES S., formerly 4142 Ithaca St.; 9304 49th Ave., Elmhurst, L. I., N. Y.

PACKARD, Rev. A. APPLETON, JR., recently locum tenens at St. George's Church, Utica, N. Y.; to be addressed at 65 Blake Road, Brookline, Mass., July 27th to September 13th; after that at Holy Cross Monastery, West Park, N. Y.

ORDINATIONS

PRIESTS

IOWA—The Rev. ARTHUR FINLEY MITCHELL was advanced to the priesthood by Bishop Longley of Iowa in Calvary Church, Sioux City, June 22d. The candidate was presented by the Rev. Francis B. Shaner, who also preached the sermon.

The Rev. GERHARD OTTO SCHULTZ was ordained to the priesthood by Bishop Burgett of Edmonton (Canada), at the request of Bishop Longley of Iowa, in All Saints' Pro-Cathedral, Edmonton, Alberta, Canada, June 12th. The ordinand was presented by the Ven. Dr. F. C. Cornish, and the Rev. Canon W. Leversedge preached the sermon.

DEACONS

ATLANTA—JAMES LAUGHLIN DUNCAN and MILTON RICHARDSON were ordained deacons by Bishop Mikell of Atlanta in the Cathedral of St. Philip, Atlanta, Ga., July 17th. The candidates were presented by the Rev. G. W. Gasque, and the Rev. Dr. Royden K. Yerkes preached the sermon. The Rev. Mr. Duncan attends the theological seminary at the University of the South, and

the Rev. Mr. Richardson will be in charge of St. Timothy's Church, Kirkwood, Ga.

SACRAMENTO—GEORGE RICHARD MILLARD was ordained deacon by Bishop Porter of Sacramento in Christ Church Cathedral, July 6th. The candidate was presented by the Rev. William H. Hermite, and will serve his diaconate as curate at St. James' Church, New York. The Very Rev. Emile S. Harper preached the sermon.

CHURCH CALENDAR

AUGUST

- 6. Transfiguration. (Saturday.)
- 7. Eighth Sunday after Trinity.
- 14. Ninth Sunday after Trinity.
- 21. Tenth Sunday after Trinity.
- 24. St. Bartholomew. (Wednesday.)

- 28. Eleventh Sunday after Trinity.
- 31. (Wednesday.)

CALENDAR OF COMING EVENTS

AUGUST

- 20-September 3d. Western Massachusetts adult conference, Bucksteep Manor.
- 22-September 2. Gearhart summer school, Portland, Ore.

- 25-September 9. Congress of Old Catholic and related Churches, Zurich, Switzerland.

- 29-September 1. Continuation committee, World Conference on Faith and Order, Clarens, Switzerland.

SEPTEMBER

- 2. Bishop Seabury memorial inaugural ceremony, Aberdeen, Scotland.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church
46 Que Street, N.W.
Washington, D. C.

REV. A. J. DuBois, S.T.B., Rector

Sunday Masses: 7 and 10 A.M.
Daily Masses: 7 A.M. Confessions, Saturday, 7:30 P.M.

MASSACHUSETTS

Church of St. John the Evangelist, Boston
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Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.

New York City

Sundays: 8 and 9, Holy Communion, 10, Morning Prayer, 11, Holy Communion and sermon, 4, Evening Prayer and sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days). 9, Morning Prayer, 5, Evening Prayer.

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Church of the Incarnation, New York

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Sundays: 8 and 11 A.M.

Holy Days: Holy Communion, 10 A.M.

NEW YORK—Continued

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Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion

11:00 A.M., Morning Prayer and Sermon

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12:00 noon, Holy Communion

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Confessions: Thurs., 5; Sat., 2:30, 5, and 8.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

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Daily Services: 8:30 A.M. Holy Communion.

Thursdays: 11:00 A.M. Holy Communion.

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Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

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St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.

High Mass, 11 A.M. Evensong, 4 P.M.

Daily: 7, 9, 12:30, and 5.

Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

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